MAY 1805.

ART. LXI. *Travels in Europe, Aſia Minor, and Arabia. By J. Griffiths, M.D. Member of the Royal Medical Society of Edinburgh, and of ſeveral foreign Literary Societies.* 4to. pp. 396. With Engravings. Price 1l. 11s. 6d. Cadell and Davies, London; P. Hill, Edinburgh. 1805.

THESE Travels are intereſting and important, not merely on account of the information which they convey, and the ſtriking picture which they exhibit of the author's mind, but alſo on account of the more detailed and full view of our Eaſt India poſſeſſions, which Dr. Griffiths promiſes to lay before the Public, if the preſent volume ſhould meet with their approbation. Dr. Griffiths informs us in his preface, that he has paid particular attention to the complicated intereſt of India; and we form a very favourable expectation of the importance and utility of his remarks, when he had leiſure and opportunity for digeſting and expanding them, ſince, amidſt the rapidity of his travels in the countries which the preſent volume embraces, and notwithſtanding the activity and attention of his mind muſt have been always continually directed towards the means of his ſafety or progreſs, we are preſented with much that is intereſting and important, and riſe from the peruſal with an enlarged knowledge of mankind.

Dr. Griffiths does not appear to have been actuated, either at the commencement, or with regard to the direction of his travels, by the motives that uſually lead men to travel. An ardent, enterpriſing, and, perhaps, a reſtleſs temper, led him to embark with an acquaintance, who was captain of a ſhip bound to Italy and Smyrna, in June 1785. After a paſſage of three weeks, he landed at Nice, whence in a ſhort time the veſſel ſailed for Genoa. Here he witneſſed a ſingular and ſhocking proof of the degradation of human nature. In the galleys men are not unfrequently found, who, after the term of their puniſhment is expired, agree for a trifling ſum to renew it. One man our author ſaw, who had been firſt condemned to ſeven years puniſhment for criminal conduct; then ſerved ſeven years for another perſon; and had a few days before contracted a ſimilar engagement. From Genoa Dr. G. proceeded to Leghorn: and while the veſſel continued in that

harbour, he took the opportunity of going to Piſa, the buildings and curioſities of which place he curſorily deſcribes. The praiſes which Dr. G. beſtows on the accommodations for the ſick and poor in Italy, may perhaps be objected to by thoſe who call to mind the indolence and conſequent profligacy that reſult from the ſyſtem of feeding the poor, practiſed by moſt of the religious houſes in Roman Catholic countries; at the ſame time we cannot help thinking, that in our hoſpitals at leaſt, leſs difficulty and delay ſhould take place in the admiſſion of the ſick.

As ſoon as the veſſel came near to Smyrna, an Armenian and Jew broker came on board. "It appeared that the Jew had been authorized to treat for certain articles of the ſhip's cargo, and the Armenian, therefore, was decidedly to act for the captain's intereſt. The ſcene which enſued was truly comic: they covered their hands with a cotton handkerchief; and the offers for purchaſe were made by ſigns underſtood only between themſelves. Upon any diſagreement, the loudeſt vociferation and apparent tranſports of paſſion took place; nor could any one imagine they were ſeriouſly engaged in the purchaſe and ſale of a valuable cargo." (p. 41.) The European merchants in Smyrna appear to live in conſiderable ſplendour and magnificence; but their gallantry appears to have yielded to the influence of Aſiatic manners, as their ladies are ſuffered to perform many little ſervices, which, in Europe, the politeneſs of the men would take upon themſelves.

After a month's reſidence at Smyrna, Dr. G. embarked in a Turkiſh boat for Conſtantinople. A gale of wind obliged them to land near Temnos, where our author had an opportunity of witneſſing a Muſſulmaun village funeral. As ſoon as the grave was filled up, each friend planted a ſprig of cypreſs on the right, and another on the left hand of the deceaſed. They imagined, that if the ſprigs on the right hand grew, the deceaſed would enjoy the Mahometan paradiſe; that he would be denied it, if thoſe on the left flouriſhed; and that if both ſucceeded, his happineſs would be very great; but if both failed, he would be tormented by black angels, until the mediation of the prophet ſhould effect his reſcue.

The ſuperſtition of the Turkiſh ſailors ſeems to bear a conſiderable reſemblance to that of our ſeamen. It is well known that the Britiſh ſailors conſider it as very unlucky to have a dead body on board; and we are informed by Dr. G. that the Turkiſh ſeamen attributed their tedious voyage to their having on board ſo many infidels, who, no doubt, had part of a mummy ſecreted. An opportunity offering of eſcaping from the ſuperſtition of the Turks, and the filth and inconvenience

of

of their boat, into an Engliſh ſhip, Dr. G. gladly embraced it; and, eighteen days after his departure from Smyrna, arrived at Conſtantinople.

So many deſcriptions have been publiſhed of Conſtantinople, that nothing very new or important can be added by a traveller of the moſt diligent reſearch, or poſſeſſed of the moſt favourable opportunities of making himſelf acquainted with this renowned city. Dr. G. has therefore very judiciouſly confined himſelf to thoſe ſubjects which have been leaſt noticed; and thus preſents to his reader ſeveral chapters relative to this city, that to all muſt appear intereſting and amuſing, and, even to ſuch as are intimately acquainted with the deſcription of preceding travellers, will afford conſiderable novelty and intereſt. He dwells leſs on the buildings, and more on the manners of the inhabitants, than his predeceſſors. The Jews, who, from the growing liberality or policy of European manners, are no longer treated with that contempt and cruelty that they formerly experienced in every Chriſtian country, are ſtill the objects of the hatred and perſecution of the Turks. "Early one morning," ſays our author, "in a ſmall ſtreet not far from the caſtle of Seven Towers, I perceived a few men gathered round a door; and, upon approaching it, found a body hanging by the neck. On enquiry, I was told it was *only* a Jew whom the Boſtangee Baſhee had diſcovered in the ſtreets during the night; and that, to convince the inhabitants of his vigilance, he had ordered the unfortunate victim to be hung up at the firſt door." (p. 100.)

The following characteriſtic narrative affords a curious and by no means a flattering contraſt between the veneration paid by the Mahommedans to the Koran, and the levity with which Chriſtians generally treat their Scriptures; while, at the ſame time, it points out a connection, which we are afraid is too frequently found to exiſt, between a profound veneration for the mere forms and means of religion, and narrowneſs and bigotry of mind. General John Morriſon was deſirous of obtaining a firmaun from the Grand Signior to travel with an armed guard, and ſome credentials to enſure his ſafety in Perſia; he therefore furniſhed himſelf with many valuable preſents for the Sultaun and the high officers of the Porte.

"For the former, he reſerved a moſt beautiful manuſcript copy of the Koran, written in coloured characters, of the greateſt delicacy and taſte, upon a ſlip of Indian paper, about three inches in breadth, and eight yards in length. It was a preſent really worth the Sultaun's acceptance, and had been executed by the General's *Moonſhee*, or Secretary, during the time of his reſidence at Delhi. To prepare the way for its reception, the General was introduced to

the Captain Paſhah by the Britiſh Ambaſſador, and to Muſtapha the Ghumbaragee Baſhee, who made known his intentions to many of the principal gentlemen about the Seraglio. I had the pleaſure to accompany him to the Ghumbaragee's houſe, at a meeting of ſeveral of the principal officers of ſtate, and *Effendee* or learned men, who were convened to examine and admire the Koran intended for the Emperor. The reſpect with which it was delivered and received by each of the gueſts, was of a nature very different from that ſhewn in general to our Bible; and the religious veneration with which they bore it to their lips, their breaſts, and upon their heads, could not but convey a high idea of their devotion to the laws of Mahommed. After the moſt enthuſiaſtic encomiums had been paſſed upon the execution of this ſpecimen of exquiſite talent, an *Emeer*, whoſe white beard flowed down to his lap as he ſat, and who was carefully peruſing ſome of the ſentences, claſped his hands in a fort of agony, and exclaimed, 'Alas! alas! how unfortunate! this magnificent copy of the never to be ſufficiently admired law of our ſacred Prophet is not orthodox; it is the work of a ſectary of Ali!' The whole aſſembly, not three of whom moſt probably could read, joined the venerable Emeer in the language of regret and diſappointment; and the curioſity in an inſtant ſeemed to have loſt a very conſiderable portion of eſtimation and value! The Captain Paſhah, however, through whoſe hands it was to paſs to the Vizeer, when it was preſented to him, made no objection of a ſimilar kind. He obſerved, it was the moſt valuable preſent the Sultaun could receive, and appeared to admire it in a manner that renders it very doubtful whether it ever found its way to the Grand Signior." (p. 107.)

After having given a lively and intereſting ſketch of the dreſs, amuſements, public baths, viſits, coffee-houſes, dinners, &c. of the Turks, Dr. G. enters at conſiderable length into the more important topics of their religion, government, military, navy, and revenue. He acknowledges himſelf indebted to the ſplendid and elaborate work of the Chevalier D'Ohſſon, for the full and minute view which he gives of their articles of belief; and to Mr. Eton, for the details of their revenue. A curious coincidence of ſuperſtition is pointed out between the Hindoo and the Turk; the latter is expreſsly commanded to ſuppreſs the diſpoſition to gape, while he is repeating the prayer *Namaz*, leſt the father of iniquity ſhould enter by his open mouth, and take poſſeſſion of his perſon. The Hindoos aſſigned an apprehenſion of the ſame evil to our author, as the reaſon why they twiſted their fingers before their mouths, while they were gaping.

The 13th chapter treats of a ſubject which, as far as we recollect, is not touched upon in any former account of Turkey. It affords a favourable proof of our author's ability to inveſtigate the more concealed and leſs engaging cuſtoms of the countries

countries he paſſed through, which is not often found connected with that rapid ſprightlineſs which appears, from the work before us, to be the leading feature in his character.—It is well known that property in Turkey is very inſecure. The Sultaun is legal heir to the eſtates of all his high officers, and even his ſubjects in more private life are not ſafe from his avarice. In order to counteract this transfer of property, advantage is taken of a religious injunction, which commands all true Mahommedans to provide for charitable eſtabliſhments. All property ſet apart for this purpoſe is conſidered as ſacred, and protected even from the confiſcation of the Sultaun. This property is denominated *wakf*: whenever any perſon wiſhes to ſecure his property to his kindred, he determines upon his wakf. To do this legally, it is neceſſary that the donor ſhould appoint one perſon to whoſe management the revenues are to be entruſted, named *Mootouwaulee*; and another, called *Nazeer*, to whom the former is to render an account at ſtated periods. As the law allows the perſon himſelf, or any of his friends, to take theſe offices, and as that part of the property which is not ſpecifically diſpoſed of to religious purpoſes is left entirely in the power of the Mootouwaulee, on the preſumption that he will lay it alſo out on pious or charitable eſtabliſhments, the right which the law gives to the Sultaun, over the eſtates of his officers, was conſtantly evaded. This has induced the Sultaun to enforce the laws reſpecting wakfs more rigidly than formerly; though even yet advantage is taken of this inſtitution, to preſerve part of the family property from the rapacity of the Grand Signior.

Every kind of property, and likewiſe the duties and other public contributions of towns, are frequently conſigned as wakfs. It uſually happens that the maintenance of the moſques, &c. does not require nearly the whole produce of the wakfs: the ſurplus is divided in theſe caſes between the Nazeer and the Mootouwaulee. Wakfs include not only property appropriated to moſques and other religious foundations, but alſo property ceded to moſques under particular and cuſtomary reſtrictions: as this latter kind is of more general intereſt, and very peculiar in its arrangement, we ſhall lay before our readers Dr. Griffiths's account of it.

"The proprietor of an eſtate makes a ceſſion to a moſque under the title of wakf, for which he receives a ſum of money, calculated at moſt at fifteen *per cent.* upon the real value of the property; ſometimes at not more than ten *per cent.* For two thouſand pounds value, therefore, in land, the moſque pays only two hundred or three hundred pounds; and the ſeller, who is then conſidered ſimply as a tenant to the moſque, pays an annual rent to it,

equivalent to the intereſt of the ſum which he has thus received for his own eſtate. The intereſt is calculated as the contracting parties may agree, but muſt not exceed fifteen *per cent.*" (p. 198.)

The advantages to the founder of the wakf are very important; his property is ſecure from confiſcation, and from any claim upon it for debts contracted after the wakf is made; he can tranſmit his property, ariſing from the wakf, to his children, female as well as male, in equal proportions; whereas all other property muſt be willed in the proportion of *two parts* to the males, and *one* to the females: he can mortgage, transfer, or diſpoſe of his wakf. There are ſeveral other particulars noticed by Dr. G. reſpecting this ſingular inſtitution, all of which ſeem to have originated from a deſire to ſecure property by taking advantage of it, and from a determination, on the part of the moſque, that the inſtitutions of religion ſhall not remain without a ſhare of the advantage.

Our author, after having been fruſtrated in his attempt to viſit the Crimea, determined to return to Smyrna, and thence proceed through the leaſt known parts of Aſia Minor. In the courſe of this voyage he viſited the Troad, which, conſidering the ſhortneſs of the time he could employ in examining it, he has deſcribed in a clear and intereſting manner. The conjectures contained in the following quotation will by all be deemed very ingenious, and to us appear perfectly ſatisfactory.

"Amongſt the objections which have been ſtated againſt Monſieur Le Chevalier's explanations, there are two which I think may be eaſily done away. It has been obſerved that Homer in one place ſays, that the Greeks were compelled to repaſs the river after the action, before they could return to their own camp; but that, according to Le Chevalier, the courſe of the Scamander is ſuch, that if the camp had been placed between it and the Simois, near the ſea ſhore, the river would be at a conſiderable diſtance on the left of the returning army; and it therefore could not have been neceſſary to repaſs it. This would be perfectly juſt, were we to ſuppoſe that the Scamander flowed through the country in the direction in which we now ſee it; but at the time of the Trojan war, the current was conveyed along the old bed, and joined the Simois; in which caſe, it operated as a ſecurity and important barrier between the armies; and when the Greeks proceeded to attack the Trojans, it became abſolutely requiſite to repaſs the river on their return. If it be urged, that Homer no where mentions that the contending armies were *always* compelled to paſs the river, when either party began the attack, may it not be ſuppoſed that the advanced poſts of the Greeks, or even a conſiderable portion of their army, was encamped on the eaſtern ſide of the old bed of the Scamander, when, in caſe of defeat only, this advanced party would find

find itſelf obliged to repaſs the river for the purpoſe of joining the main body of their countrymen, encamped between the weſt ſide of the old bed and the ſhores of the Dardanelles?

"With regard to the uncertainty which many authors have alleged reſpecting the propriety of naming that river the Simois, which, taking its riſe in Mount Ida, flows through the eaſtern part of the plain, and empties itſelf into the Dardanelles between *Karak Limanee* and Koum Kalee, I conceive that the objection, grounded upon the circumſtance of the preſent reſidents in the country calling it the Scamander, may be removed with the greateſt facility. It is generally allowed that the inhabitants are extremely uninformed, and can ſcarcely reply with any ſhare of rationality to the various queſtions with which they are aſſailed. They are completely unacquainted with the geography of the country, and the greater part have never ſeen or heard of the plain of Troy. It is true, they call the river which runs near their village the Scamander; but is it not probable that the name was given to this part of the Simois in conſequence of the junction of the Scamander, which, in its original courſe, took place at a very ſhort diſtance from the village, continuing its current to the Dardanelles? and that, during a long period of ignorance, the name of the Scamander being moſt frequently uſed by the reſidents to identify that part of the ſtream between the junction and the ſtreights, and the communication between the two rivers being afterwards totally obliterated, they have transferred the name of Scamander to the whole of the river Simois, and thus propagated the error which has led to perplexity?

"Something ſimilar to this has taken place with reſpect to the river Ganges in the Eaſt Indies, which, in its courſe to the ſea, unites its waters with the river Hoogly. The Hoogly loſes itſelf in the bay of Balaſore: but not one perſon amongſt a thouſand (except mariners) ſuppoſes that, in proceeding to Calcutta, he is not to go up the Ganges from Balaſore roads; whereas, he really proceeds on the Hoogly, and does not enter the Ganges until the junction of the two rivers, which takes place much above the city of Calcutta." (p. 222—225.)

After a ſhort ſtay at Smyrna, Dr. Griffiths and a Swediſh gentleman proceeded to Aleppo, along with a caravan. He had thus an opportunity of viewing the country to more advantage; and of gaining a more intimate and accurate knowledge of the Turkiſh character. The circumſtances that occurred during this tedious and perilous journey fully juſtify the very low opinion that our author entertains of the Turks' moral character. Inſult and extortion, when offered to a Chriſtian, ſeem to become meritorious and juſt. In the route through Aſia Minor, many places celebrated in ancient hiſtory were viſited, and are deſcribed by our author. Sardis, the ancient Philadelphia, Apamea, Iconium, Heraclea on a branch of

the Halys, and Adana, mark the intereſting route which he purſued in his journey to Karadaſh, where he embarked for Syria. Conſidering the mode in which he travelled, which, though it enabled him to ſee a great deal of the country, rendered his time and opportunities for examination dependent on the caprice or tyranny of the Caravan Baſhee, we meet with more information reſpecting the preſent ſtate of the celebrated towns through which he paſſed, than we could have expected. This part of the journey, however, is particularly intereſting, from the light it throws on the Turkiſh character. The following anecdotes will amuſe, at the ſame time that they inform us on this point.

"During this day's journey I experienced an injuſtice, on the part of the Caravan Baſhee, which led to a conteſt between us he little expected. The brutality of his manners had made me avoid ſpeaking to him on the road; and for the aſſiſtance which I had required, I had conſtantly applied to a poor civil fellow, whom I knew to be a Greek. When we had proceeded a few miles, and whilſt we were taking ſome refreſhment, the conductor changed my horſe; and, proceeding with it, left me a lame animal, ſo fatigued that it was impoſſible I could keep up with the caravan. He had advanced nearly half a mile before I diſcovered this treatment; when, judging it the more prudent plan to rely upon my own exertions than upon thoſe of the lame horſe, I determined to leave him, and overtake the Caravan Baſhee on foot; an undertaking not effected without an hour and a half's fatigue; when the following dialogue took place between us:

"'The horſe you left for me is unable to move, and you muſt give me another.'

"'I agreed to give you a horſe for the journey, and I have kept my word.'

"'True; but the horſe is not able to continue with the caravan; and you promiſed to conduct me ſafely, which you cannot do if you leave me behind you. But this converſation muſt be concluded (ſeeing he went on whilſt I was walking out of breath at his ſide), and I muſt have another horſe, or the one you now ride upon again, which has carried me all the journey, and which you ought not to have taken for yourſelf.'

"'If you think ſo, take it from me; I ſhall not give it to you.'

"At this moment came up one of the Turks, who explained to me that the Caravan Baſhee was *only a Ghiour* (Infidel) *like myſelf;* and adviſed me to ſeize the horſe. All apprehenſions vaniſhed the moment I heard the fellow was not a Mahommedan; and I executed his impertinent command in a manner he very little expected, by throwing him over the oppoſite ſide of the animal; and in ſpite of abuſe, or the dagger he choſe to draw upon me, mounted, and kept poſſeſſion until we reached Koniah. A ſervant was diſpatched to bring back the horſe I had left behind; and at the firſt caravanſerai,

ſerai, it was exchanged for one more equal to the taſk of conveying burthens." (p. 267, 8.)

A few days afterwards, while the Caravan Baſhee had proceeded forward, Dr. Griffiths and his Turkiſh companions were attacked by the banditti of an Agah, near Koniah. He and his Swediſh fellow-traveller were inſtantly requeſted to follow the Caravan Baſhee, and engage him to return and prevent the pillage of the merchants: he, however, refuſed to return, and Dr. Griffiths, with his fellow-traveller, proceeding on with him, eſcaped the exactions to which the others were compelled to ſubmit. When they all arrived at the next caravanſerai, Dr. Griffiths and the Swediſh gentleman ſaw, not without ſatisfaction, the Turks preparing rice and fowls for ſupper, as they had not eaten any thing during the whole day: but they perceived, by no very equivocal ſymptoms, that the Turks were determined to exclude them from any participation in it; and on Dr. Griffiths's begging that they would admit his companion and himſelf to the meal, he received the following reply: "You are two infidels, who have been the cauſe of all our misfortunes. On account of our having had the weakneſs to allow you to come near us, and to travel with us, Mahommed has in his wrath puniſhed us, by permitting robbers to take away our property; and therefore, unleſs you reimburſe us for our loſſes, you muſt no longer expect to eat from our diſh." As remonſtrance and arguments were unavailing, Dr. Griffiths and his fellow-traveller were obliged to purchaſe their ſupper at the expence of all the money they had about them. (p. 274.) At Koniah Dr. Griffiths ſaw a grand moſque belonging to the order of Derviſhes called *Mewlewahs*, which order, and the order called *Rufayee*, he deſcribes at conſiderable length, from his own information, and from the account given by D'Ohſſon.

When our traveller arrived at Adana, he learnt that a Cadee of that place was in poſſeſſion of a watch, which, from the deſcription, he judged to be one that had been ſtolen from him at Ereklee. Dr. Griffiths, therefore, waited on the Cadee, who, after having heard his ſtatement, deſired him to deſcribe the watch: finding that Dr. Griffiths mentioned a chain and two ſeals, that were no longer attached to it, he exultingly took it from his veſt, exclaiming, "This cannot be the watch of the infidel; it has no chain or ſeals." Accordingly, he kept the watch, and Dr. Griffiths found it would be impoſſible to regain it, unleſs he gave to the Cadee conſiderably more than its worth.

At the village of *Martavaun*, a ſhort diſtance from Antioch, a ſingular cuſtom prevails. The inhabitants eagerly offer,

offer, to all the ſtrangers who arrive, their females as temporary wives, and ſeem to conſider themſelves honoured if the accommodation they offer is accepted. The ſtriking contraſt between this cuſtom and the jealous manners of the Eaſt, renders it more remarkable and more difficult to be accounted for or traced to any probable origin. The peculiarities of their worſhip, which our author ſeems to conſider as the cauſe of this cuſtom, appear to us as difficult to explain, eſpecially as they are ſurrounded by the perſecuting and jealous Mahommedans.

Our author's enterpriſing and active temper did not permit him to remain long at Aleppo. Indeed, he ſeems to have been ſo perfectly indifferent in what direction he reſumed his travels, that whoever was about to engage in an enterprize that required perſeverance and fortitude, and promiſed novelty, could command him as a fellow-traveller. Having been diſappointed in his plan of accompanying a Greek biſhop from Aleppo, to Teflis in Georgia, he gladly embraced a propoſal that required more ſtrength and activity of mind. A gentleman, with whom he was intimate at Aleppo, found it neceſſary to croſs the deſart, though the ſeaſon was then moſt unfavourable; and Dr. Griffiths determined to accompany him. Mr. H. had a wife and two children; and his parental affection led him to take one of his children with him in his propoſed journey.

"Marianne was a child of uncommon quickneſs of comprehenſion, and of moſt retentive memory. At the tender age of ſeven years ſhe ſpoke fluently the Arabic, Greek, French, Italian, and Engliſh languages. Her manners were peculiarly engaging; and, in common with all who knew her, I ſoon felt myſelf much attached to her. How infinitely more dear to me became this ſweet companion of my ſufferings will be eaſily believed!" (p. 349.)

After deſcribing very minutely the diſpoſitions and arrangements of a caravan, and the means by which it is ſecured from the attacks of the different Arab tribes, Dr. Griffiths commences the narrative of his journey acroſs the deſart. He began his march on the night of the eighth of June 1786, in a mohaffah, along with Marianne, while Mr. H. was on horſeback, and Joannes (the ſervant) on a camel. The mohaffah conſiſts of two boxes, one of which is ſlung on each ſide of a camel: to render theſe boxes more commodious, they are nearly filled with mattreſſes.

The journey acroſs the deſart, which occupies nearly all the remainder of the volume, is extremely intereſting. The dreadful calamities to which they were expoſed from the heat of a July ſun, reflected from the burning ſands;—the peſtiferous blaſts

blaſts of the Simooleh; the frequent want even of nauſeous and muddy water; and the gradual decay of the author's friend; give a high degree of intereſt to this part of the volume. We are not a little ſurpriſed that Dr. Griffiths's ardent and enterpriſing curioſity ſhould have continued as influencing as ever, notwithſtanding his difficulties and fatigues. This is apparent from his hazardous and ſucceſsful attempt to explore the renowned tomb of the prophet Ali, at Meſched Ali, which had never before been examined by a Chriſtian. At the riſk of his life he effected his purpoſe, which we cannot help regarding as ſcarcely worthy of the exertion and danger to which it neceſſarily expoſed him. This circumſtance, however, is curious, and worthy of notice, as pointing out a frame of mind decidedly the moſt proper for exploring countries, where activity and reſolution are required. At length even our author's fortitude ſeems to have nearly ſunk under the difficulties to which they were continually expoſed, and the melancholy proſpect of his friend's diſſolution. In order to avoid ſome hoſtile tribes, the caravan had travelled far from the proper path, and thus had been expoſed to the want of water for a conſiderable length of time. Mr. H. gradually ſeemed ſinking under the fatigues of the journey; while his daughter bore them with little or no injury to her health or ſpirits. The affecting ſcene which cloſed the life of Dr. Griffiths's companion we ſhall, in juſtice to our author's feelings and talents for ſimple and pathetic deſcription, give in his own words.

"At two o'clock P. M. the Simooleh blew ſtronger than uſual from the S. E., and on joining the mohaffah, I ſoon obſerved an afflicting change had taken place in the countenance of my friend. It was now that, in aggravation of all my ſufferings, I foreſaw the impoſſibility of his long reſiſting the violently burning blaſts which, with little intermiſſion, continued to aſſail us. The thermometer hanging round my neck was up to 116; and the little remaining water, which was in a leathern bottle, ſuſpended at the corner of the mohaffah, had become ſo thick, reſembling the reſiduum of an inkſtand, that, parched and thirſty as I felt, I could not relieve my diſtreſs by any attempt to ſwallow it.

"At length I perceived evident marks of our approaching the long looked-for wells, where ſome relief was to be expected. The haſty march of the leading camels and ſtragglers, all verging towards one point, convinced me we were not far from the place of our deſtination. Willing to communicate the glad-tidings to my friend, I rode to him, and expreſſed my hope that he would be ſoon refreſhed by a ſupply of water. He replied, 'Thank God; but I am almoſt dead.' I endeavoured to cheer his ſpirits; and then urging my horſe, advanced to the ſpot where I obſerved the camels

camels were collecting together. In about half an hour I found myself amongst a circle of animals greedily contending for a draught of muddy water, confined in a small superficial well, about five feet in diameter. Pressing to the edge, I laid myself upon my belly; and, by means of my hand, supplied myself with a fluid which, however filthy in itself, and contaminated by the disgusting mouths of as many camels and men as could reach it, was a source of indescribable gratification. It is wholly out of the power of language to convey any idea of the blissful enjoyment of obtaining water, after an almost total want of it during eight-and-forty hours, in the scorching regions of an Arabian desart in the month of July.

"But this moment of gratification was soon succeeded by one of peculiar horror and anxiety. Scarcely had I quenched my thirst, before the mohaffah arrived. I flew with a bowl full of water to my friend, who drank but little of it, and in great haste. Alas! it was his last draught! His lovely child, too, eagerly moistened her mouth of roses, blistered by the noxious blast!

"With difficulty, Joannes and myself supported my feeble friend to where the tent had been thrown down from the camel's back. He stammered out a question respecting the time of the day; to which I answered it was near four; and, requesting the Arabs to hold over him part of the tent (to pitch it required too much time) I unpacked as speedily as possible our liquor-chest, and hastened to offer him some vinee (a kind of cherry-brandy): but nature was too much exhausted! I sat down, and, receiving him in my arms, repeated my endeavours to engage him to swallow a small portion of the liqueur. All human efforts were vain! Gust after gust of pestilential air dried up the springs of life, and he breathed his last upon my bosom!

"Let the reader of sensibility reflect upon the concomitant circumstances which attended this afflicting scene, and then refer to the sensations which will be created in his own breast, to form some idea of those which must have lacerated mine! Let him paint to himself a traveller, of an age alive to every feeling, in the midst of the desart of Arabia, with the corpse of his respected friend, burnt to the appearance of a cinder, black yet warm, on one side of him; and on the other, the daughter of that friend, the most angelic child that nature ever formed, unconscious of her loss, and with the prattle of innocence inquiring, 'where her dear papa was gone to?' It was a scene as little to be supported as described; and the honest tears I shed bore ample testimony to the wounded sensibility of my heart." (p. 376—9.)

A few days after this afflicting circumstance, the caravan reached the banks of the Euphrates, when all apprehension and danger were at an end. On the forty-eighth day from their leaving Aleppo, Dr. Griffiths and Marianne arrived at Bassorah. This interesting child, after a few months residence in this city, again crossed the desart, in company with a friend of Dr. Griffiths, who delivered her safely to her mother. Dr. Griffiths,

Griffiths, after a ſhort account of Baſſorah, and of the Bedouin Arabs, concludes his volume with the occurrences of his voyage from Baſſorah to Bombay.

From the numerous extracts that we have given, our readers will be able to form a juſt and complete idea of the amuſement and intereſt this work is capable of affording: it is, however, but right to obſerve, that, beſides the views of human character, of which we have given favourable ſpecimens, it contains conſiderable information on topics of a leſs amuſing but equally important nature. We could have wiſhed that the ſtyle had in ſeveral places been more ſimple and leſs periphraſtic. We think we can perceive the effects of Dr. Griffiths's long reſidence abroad, in the choice of his words and the conſtruction of his ſentences: wherever, therefore, they are different from our national taſte, we would aſcribe it rather to the influence of foreign modes and idioms of ſpeech, than to any love of ſingularity. The volume is embelliſhed with a head of the author, a ſketch of his route; views of Conſtantinople, and of the moſques of Sancta Sophia and of the Sultaun Achmed; and with the deſart ſcene, in which the order and proceſſion of a caravan, and the death of the author's companion, are depicted:—all theſe engravings are extremely well executed.

LXII. *Overton's True Churchmen aſcertained, &c. &c.*

[*Continued from page* 400.]

MR. OVERTON has intituled his book "The True Churchmen aſcertained, or An *Apology*," for thoſe miniſters of the eſtabliſhed church who teach the Calviniſtic doctrines. How far theſe miniſters deſerve the appellation of "True churchmen" is a point which muſt be aſcertained, if it can be aſcertained at all, by proving that the Calviniſtic doctrines are the doctrines of the church; and if this can be done, it is obvious that theſe miniſters ſtand in need of no *Apology*: for it would be the higheſt abſurdity to ſuppoſe that a body of clergy required an apology for teaching thoſe doctrines which they ſolemnly promiſed, at their ordination, to teach. Mr. Overton conceives that he has ſhown the public forms of the church to be clearly and definitively Calviniſtic. We conceive, on the contrary, that in this attempt he has totally failed. But, at all events, nothing can be more evident than that, when in his own opinion he had ſucceeded in proving this point, his taſk was finiſhed; and, conſequently, that his book ſhould have been brought to a cloſe. But the fact is, that the ſecond title of his work is a palpable miſnomer;

mer; for, by far the greater part of the work, inſtead of being an *Apology* for his own party, conſiſts of a violent, rude, and we muſt add calumnious, *attack* on the anti-Calviniſtic miniſters of the church, who are the great majority of the national clergy. This attack is ſyſtematically carried on through ſeven chapters, from the ſecond to the end of the book; and moſt certainly, if we are to believe Mr. Overton, theſe anti-Calviniſtic clergy are a body of the moſt worthleſs and profligate miſcreants on the face of the earth; for it is hardly poſſible to form an idea of any error in faith, or of any licentiouſneſs in practice, of which they are not accuſed. With ſome of theſe accuſations we ſhall afterwards meet. But, perhaps, this is the propereſt place to notice one ſweeping and general charge of this charitable author againſt his brethren: a charge which, as far as doctrine is concerned, may ſeem entirely to ſuperſede every other, as comprehending them all; and which, if true, undoubtedly fixes on theſe clergy an indelible and eternal brand. For, according to Mr. Overton's repreſentation, ſo far from being faithful miniſters of Chriſt, they are not even Chriſtians, and therefore ought to be expelled from every Chriſtian congregation. Having ſhewn, as he pretends, that *Calviniſm* is the doctrine of the church of England, Mr. Overton thinks it neceſſary to offer ſome apology for the uſe of the term by which that doctrine is deſigned; and with this intention he writes as follows.

"Many ſincere Chriſtians, we believe, are prepared to join in the ſongs of heaven, in aſcribing their whole 'ſalvation to God and the Lamb,' and hold the above doctrines *eſſentially*, who diſown the *name* [which] we have affixed to them. With theſe perſons we would by no means quarrel, for the ſake of a *term*, which we only adopt in the want of one to expreſs our ſentiments more perfectly. But what is of more weight in the conſideration, it is not either the name or the nature of Calviniſm, as ſuch, to which our opponents confine their attack. It is the doctrine of *ſalvation by grace, through faith in the Redeemer*, under what *form* or *name* it is profeſſed, to which, in reality, they at the bottom object." (p. 97.)

Again:

"Theſe gentlemen are great enemies to the doctrine of *ſalvation by grace*." (p. 378.)

This doctrine, it ſeems, has been renounced by all but Mr. Overton's "True Churchmen;" for, in another part of his work, he expreſſes himſelf thus:

"Nor would it be difficult to ſhew, if this were our taſk, that as a general rule, the piety of men has been cold, and their morality

languid,

languid, in exact proportion to their diſtance from this ſun of *our* ſyſtem, SALVATION BY GRACE, THROUGH FAITH IN THE REDEEMER, and its attendant doctrines." (p. 321.)

The moſt ignorant reader of Mr. Overton's book cannot fail to be ſtruck with the weighty nature of this accuſation, ſo repeatedly urged againſt the general body of the Engliſh clergy; for there is none ſo ignorant as not to know that "*the doctrine of ſalvation by grace, through faith in the Redeemer,*" is the very ſum and ſubſtance of the goſpel; and therefore, he who gives Mr. Overton implicit credit for the truth and honeſty of his aſſertions, muſt infallibly hold theſe clergymen (perjured and unprincipled, if the repreſentations of this raſh and uncandid diſputant are to be received as undiſputed truths) in the utmoſt deteſtation. But it requires ſome knowledge of the Calviniſtic controverſy to be able to detect the diſingenuous artifice implied in this odious charge. It is neceſſary to know preciſely what is meant by the *Calviniſtic* doctrine of ſalvation by grace; for it is only that interpretation of the doctrine which is rejected by thoſe whom Mr. Overton is pleaſed to call his opponents. Of Calvin's ſyſtem our readers will find a conciſe but comprehenſive ſketch, ſubſtantiated by ample quotations from his works, in the maſterly pamphlet of the Dean of Peterborough, who has ſtated, in fourteen diſtinct propoſitions, the moſt prominent peculiarities of that raſh dogmatiſt. The ſame writer has well obſerved, that our modern Calviniſts ſeldom quote Calvin, whoſe notions (if traced to their genuine conſequences), are in fact ſo blaſphemous and wild, that many of his followers ſeem to be aſhamed of them, and wiſh to throw the moſt extravagant of them into the ſhade. But hence, on the other hand, it becomes the more neceſſary to inform the public what Calviniſm is, that they may ſee what ſort of a ſcheme of divinity is attempted, in general and ambiguous terms, to be recommended to their adoption. Mr. Daubeny has likewiſe given a ſummary of Calvin's fundamental doctrines, with the authorities extracted from the writings of that reformer; and as this ſummary is conſiderably ſhorter than that of Dr. Kipling, we ſhall here inſert it.

"The tenets which peculiarly diſtinguiſh the religious ſyſtem of J. Calvin, as they are to be found in his writings, are theſe following:—The abſolute and unconditional election, or predeſtination of certain particular individuals to eternal ſalvation; and the equally abſolute and unconditional reprobation of all the remaining part of mankind, without reſpect of perſons. As preparatory to this divine act of predeſtination, taken in this *abſolute* and *unconditional* ſenſe,

ſenſe, it is maintained that God foreordained the fall of man.* That, in conſequence of his fall, the whole human race becoming a maſs of corruption, it was decreed by God, before the foundation of the world, to chooſe ſome out of this maſs to be ſaved, and to leave the others to everlaſting miſery.† This is what Calvin calls the eternal decree of God, by which the final condition of every individual was determined before he was born into the world.‡ For all (ſays he) are not created under the ſame circumſtances; but to ſome eternal life is preordained, to others eternal damnation.§ And the occaſion of this difference between the elect and reprobate is reſolved ſolely into the arbitrary will of God."‖

" Such are the fundamental principles on which the Calviniſtic ſyſtem reſts; which Mr. Overton ſays, ' are *incontrovertible.*' For had not, (continues Mr. Overton) the glorious Being who created the world a right to create it for what purpoſes he pleaſed?"

" To the foregoing fundamental principles muſt be added ſome tenets, which appear to be inſeparably connected with them, reſpecting the *irreſiſtibility* of divine grace, the abſolute impoſſibility of the elect's falling from grace; and a third, reſpecting God's being the ſole operator in the work of man's ſalvation, man being only a machine or inſtrument in his hands; which, together with one additional tenet, completes the horrid picture which Calvin has given of that Being, whoſe mercy, we are told, is over all his works: namely, that part of the divine plan of redemption conſiſts in actually fitting and preparing the reprobate for the doom to which they have been conſigned, by rendering them abſolutely incapable of being profited by any means of grace whatever. So that whilſt the *elect* are prepared by God for glory, by his working all in them; ſo, in like manner the *reprobates* are prepared by God for damnation, by his rendering them blind, ſtupid, and depriving them of the faculty of hearing his word to any poſſible advantage." **

" Such

---

* " Arcanum Dei conſilium, quo præordinatus fuerat hominis lapſus." Calv. de Prædeſt. p. 607.

† " Deum ex perditâ maſſâ eligere et reprobare," &c. *Ibid.* p. 613.

‡ " Æternum Dei decretum, quo apud ſe conſtitutum habuit quid de *unoquoque* homine fieri vellet." Calv. Inſtit. l. iii. c. 21. 5.

§ " Non enim pari conditione creantur omnes; ſed aliis vita æterna, aliis damnatio æterna præordinatur."

‖ " Nec abſurdum videri debet, Deum non modo primi hominis caſum, et in eo poſterorum ruinam, prævidiſſe, ſed *arbitrio quoque ſuo diſpenſaſſe.*" Inſtit. iii. 23. 7.

** " Quemadmodum, ſuæ erga electos vocationis efficaciâ, ſalutem, ad quam eos æterno conſilio deſtinârat, perficit Deus; ita ſua habet adverſus reprobos judicia, quibus conſilium de illis ſuum exequatur. Quos ergo in vitæ contumeliam et mortis exitium creavit,

" Such are the prominent doctrines of Calviniſm. . . . Indeed, who ever would read Calvin's Commentary on the Romans, and his inſtitutes of the Chriſtian religion, particularly the 24th chapter of the 3d Book, would not, it is preſumed, be very ambitious of being conſidered a diſciple of a maſter who maintained that, with reſpect to the *elect*, neither *faith* nor *good works* had any thing to do with their election; and, as for the *reprobate*, that 'God directs his voice to them, but for the purpoſe of their being made more deaf; that he ſets his light before them, but in order that they may be rendered more blind; that he holds forth doctrine to them, but that they may be rendered more ſtupid by it; that he applies a remedy, but for the purpoſe of their not being healed."* (Daub. Vind. pp. 44—47.)

From this ſketch it appears that, in Calvin's ſyſtem, the whole plan of God's dealings with the human race is originally founded in an arbitrary, partial, unconditional decree, which has no reſpect to the future conduct or characters of men: and the object of this decree is accompliſhed, both in the reprobate and in the elect, by the ſole and irreſiſtible operation of God himſelf. All is the effect of inevitable neceſſity, as ſtern as that of the ancient ſtoics, or modern philoſophical neceſſarians. There are no points, accordingly, which Calvin labours more earneſtly to eſtabliſh, than *the abſolute ſlavery of the human will*, and *the univerſal, excluſive, agency of God*. The ancient philoſophers held, he ſays, " non fore hominem rationale animal, niſi ineſſet libera boni et mali electio. Qui vero Chriſti ſe diſcipulos eſſe profeſſi, *in homine perdito et in ſpirituale exitium demerſo, liberum arbitrium adhuc quærunt, plane deſipiunt.*" (Inſt. i. 15. 8.) The following paſſage is alone deciſive of Calvin's ſentiments on both theſe points. " Ac voluntatem movet, non qualiter multis ſeculis traditum eſt et creditum, *ut noſtræ poſtea ſit electionis, motioni aut obtemperare aut refragari*, SED ILLAM EFFICACITER AFFICIENDO. Illud ergo toties a Chryſoſtomo repetitum repudiari neceſſe eſt, *'Quem trahit volentem trahit:'* quo inſinuat Dominum porrectâ tantum manu expectare an ſuo auxilio juvari nobis adlubeſcat." (Inſt. ii. 3. 10.)

That

creavit, ut iræ ſuæ organa forent, et ſeveritatis exempla, eos, *ut in finem ſuam perveniant*, nunc audiendi verbi ſui facultate privat, nunc ejus prædicatione magis excæcat et obſtupefacit." Inſt. iii. 24—12.

* " Vocem ad eos dirigit, ſed ut magis obſurdeſcant; lucem accendit, ſed ut reddantur cæciores; doctrinam profert, ſed quâ magis obſtupeſcant; remedium adhibet, ſed ne ſanentur." *Ibid.* § 13.

That Calvin totally denied *free-will* in man, is so evident from numberless passages in his works, that none of his disciples, as far as we know, have openly attempted to free him from the charge. But Academicus has produced a long extract from the Institutes, (l. ii. 3. 11.) to show "that Calvin does not object to the co-operation of man with God, if it be rightly explained." (Academ. p. 9.) The extract is long; but our learned readers should attentively peruse the whole section. And if, on such perusal they find any such co-operation admitted, we shall certainly say that we are greatly surprised. The truth is, that the very object of the section is to show that the distinction between *operating* and *co-operating* grace is absurd. But on this subject we shall lay before our readers the acute remarks of *Academicus junior*, who, in our opinion, has laid the question for ever to rest. Having quoted the above-mentioned plea of Academicus in favour of Calvin, this discriminating writer proceeds thus:

"You here manifestly allude to these words,—'infeliciter tritam illam distinctionem usurpant, *operantis gratiæ* et *co-operantis*. Hâc quidem usus est Augustinus, sed commodâ definitione leniens, *Deum co-operando perficere quod operando incipit*.' But, Sir, not a syllable is there in this sentence about the co-operation of MAN with GOD. To the word '*co-operando*,' there is no adjunct whatever, either noun or pronoun. It is not said that God co-operates either with us, or with those desires which we receive from preventing grace. You will ask—With what else can God co-operate? I answer, WITH HIMSELF. Calvin's notion was, Sir, that divine grace co-operates with divine grace—'*Deum co-operando perficere quod operando incipit*:' what God by the operation of his grace begins, that he by the co-operation of his grace finishes. That this was Augustine's opinion will be clear from what is immediately subjoined: '*eandem esse gratiam* [operantem et co-operantem] *sed sortiri nomen pro diverso modo effectûs*;' and also from Calvin's explanation: 'unde sequitur eum [Augustinum] *non partiri inter Deum et nos, ac si ex proprio utriusque motu esset mutua concurrentia, sed gratiæ multiplicationem notare*.' And that the same was also Calvin's opinion, the last sentence of the section is an irrefragable proof.

"Calvin did not conceive of divine grace as incessantly operating, impelling, and influencing an elect; but imagined that the gifts and impulses of this grace were communicated at intervals. And I know not in what better way to illustrate his notion than by comparing the operation of grace, as he conceived of it, with the whipping of a top by its youthful owner. The first stroke of the whip corresponds to what Calvin has denominated the *first grace*, 'primæ gratiæ;' and subsequent lashes to *subsequent impulses of the spirit*, 'posterioribus gratiis.' God, by a subsequent operation of his grace, finishes, according to Calvin, what he himself, by a former

mer operation of his grace, had begun. '*Deus co-operando perficit quod operando incipit.*' The co-operation mentioned in this place is the co-operation of grace with grace. Thus the youth whom I have just mentioned, whenever he applies another stroke of his whip to accelerate the motion of his top, co-operates with himself; and, after the plaything has received three or four lashes, it continues for some time afterwards to spin round of itself; that is, in Calvin's language, '*ultro pergit;*' and requiring in this state a less degree of force to keep it in motion than it did at first to make it move, it may now be said, '*propensum esse ad sequendam flagelli actionem.*' But it co-operates not either with the boy or with his whip. '*Et si hominem,*' says Calvin, '*a seipso sumere volunt, unde gratiæ Dei* COLLABORET, *pestilentissime hallucinantur.*"—(Rep. to Academicus, pp. 43—45.)

Our readers will remember, that, according to Mr. Overton, our venerable reformers "wished unequivocally to teach that man's *salvation is wholly of grace,* but that *his perdition is of himself;* and neither to make *God the author of sin,* nor *man a mere machine and unfit to be treated as a moral agent.*"—(Ov. p. 95.) They were therefore (Mr. Overton himself being judge) no Calvinists; for Calvin, unquestionably, makes *man a mere machine,* and, consequently, *unfit to be treated as a moral agent.* At the same time, as it is no part of his system that the actions of God, like those of men, are governed by inevitable necessity, we defy the most ingenious of his followers, by any equivocation, subtlety, or subterfuge, to extricate his scheme from the impious consequence of *making God the author of sin.* This, indeed, is self-evident, if, as Calvin uniformly maintains, man is merely an instrument in the hand of God. That he does maintain this has already, we conceive, been sufficiently proved. But, to put the matter beyond a doubt, we shall here produce two luminous passages, the one laying down the general principle, that all men are the mere passive playthings of a necessity established by the arbitrary will of God; and the second applying this principle particularly to the case of the elect.

"Hic ad distinctionem voluntatis et permissionis recurritur, secundum quam obtinere volunt, permittente modo non autem volente Deo, perire impios. Sed cur permittere dicemus, nisi quia ita vult? Quanquam nec ipsum quidem per se probabile est, solâ Dei permissione, nullâ ordinatione, hominem sibi accersisse interitum. Quasi vero non constituerit Deus quâ conditione præcipuam ex creaturis suis esse vellet. *Non dubitabo igitur cum Augustino simpliciter fateri* VOLUNTATEM DEI ESSE RERUM NECESSITATEM, ATQUE ID NECESSARIO FUTURUM ESSE QUOD ILLE VOLUERIT; *quemadmodum ea vere futura sint quæ præviderit.*—Lapsus est enim primus homo, *quia Dominus ita expedire censuerat:* cur censuerit

nos latet. *Certum tamen eſt non aliter cenſuiſſe, niſi quia videbat nominis ſui gloriam inde merito illuſtrari.*"—(Inſt. iii. 23. 8.)

No language, certainly, could more clearly expreſs the doctrine, that every thing which happens to man, and every thing which ſeems to be done by him, is really the poſitive operation of God. The ſecond paſſage, which we promiſed to give, expreſsly deſigns *the faithful*, that is, *the Elect*, PASSIVE MACHINES. It contains Calvin's explanation of the celebrated text, Philip. ii. 12, 13.

" Itaque tenenda Pauli admonitio, dum fideles jubet operari ſalutem ſuam cum timore et tremore, quia Deus eſt qui operatur *et velle et perficere. Agendi quidem partes illis aſſignat, ne indulgeant carnis torpori;* ſed metum et ſolicitudinem præcipiens, ſic eos humiliat, ut meminerint *hoc ipſum quod agere jubentur, proprium eſſe Dei opus: quo diſerte exprimit* PASSIVE (ut ita loquar) AGERE FIDELES, *quatenus e cælo ſuggeritur facultas*, ut nihil ſibi prorſus arrogent."—(Inſt. ii. 5. 11.)

This ſhows how accurately the ſentiment of Calvin was apprehended by *Academicus junior*, for every one of this reformer's elect is neither more nor leſs than *an intelligent top*.

Such, then, is the *doctrine of Salvation by Grace*, as taught by Calvin, and by all his followers. This grace is, in the firſt place, capriciouſly diſpenſed, and confined to very few in compariſon of thoſe to whom it is denied. This is called by Calvin '*ſpecial grace*,' which is, he ſays, the portion of the elect alone.—(Inſt. ii. 2. 6.) " Nam phreneticos," he adds, " nihil moror, qui *gratiam pariter et promiſcue expoſitam eſſe* garriunt." This grace, in the ſecond place, when once it is beſtowed, can never be loſt. The accompliſhment of the divine decree requires that it ſhould be indefectible and irreſiſtible. It leaves, therefore, neither room nor uſe for any human endeavours; which accordingly are, by the Calviniſtic ſcheme, altogether excluded from having any part in the work of ſalvation. In this great work, indeed, Calvin maintains that man is utterly *incapable of doing any thing*; but, in return, it muſt be owned, he is equally clear that man *has nothing to do*.

It is obvious that ſuch a ſcheme of ſalvation as this admits of no *conditions* to be performed on the part of man. As the decree is abſolute and irreverſible, with regard to every human being, no conduct of ours can have any effect in enabling us either to attain future happineſs or to avoid future miſery. Accordingly, Calviniſts univerſally maintain that the ſalvation of the elect is ſuſpended on no conditions. " Divines," ſays

the learned Witſius (on the Covenants, lib. iii. cap. 1.) "explain themſelves differently as to the conditions of the Covenant of Grace. We, for our part, agree with thoſe who think that the Covenant of Grace, to ſpeak accurately, has no conditions properly ſo called." And again, with a fuller expoſition of the principles of the ſyſtem embraced by him: "Many were induced to call Faith and a New Life the Conditions of the Covenant; whereas, to ſpeak accurately and according to the nature of the Covenant, they are, on the part of God, the execution of previous promiſes and the earneſt of future happineſs; and, on the part of man, the performance of thoſe duties which *cannot but* precede the conſummate perfection of a ſoul delighting in God."—*(Ibid.)* To the ſame purpoſe ſpeaks the Old Member of Parliament, generally ſuppoſed to be that veteran in controverſy, Sir Richard Hill. His manner, indeed, is not quite ſo dignified as that of Witſius; for he ſeems to take great delight in a pun: "All they," he ſays, "who talk of bringing *conditions* in their hands, are not well aware of the *ſad condition* which all men are naturally in."—(p. 13.) And contraſting *legal* with *evangelical preaching*, the former he deſcribes as "holding forth obedience to the law of works, more or leſs, in whole or in part, as the ground of a ſinner's acceptance with God; together with the various props and concomitants of ſuch a ſyſtem, including free-will, man's merits, conditional juſtification, and the defectibility of grace."—(p. 3.) This deſcription, indeed, is notoriouſly falſe in ſeveral of its parts; for none of the preachers whom the honourable ſenator calls *legal*, and by whom he means the Anti-Calviniſtic Clergy, hold *man's merits*, nor do they repreſent "obedience to the law of works, either in whole or in part, as the ground of a ſinner's acceptance with God." But they certainly hold, in oppoſition to this writer, conditional juſtification and the defectibility of grace. Mr. Overton's ſentiments are very clearly expreſſed. He in one place talks, indeed, of "faith only," or "faith without works," as "the *conditional* or *inſtrumental* cauſe" of juſtification.—(p. 202.) But works of all kinds he uniformly excludes from this character. "Good works," he ſays, "are neither the *meritorious cauſe*, nor the *appointed condition* of juſtification."—(p. 273.) In another place he expreſſes himſelf ſtill more ſtrongly on the ſubject. He adverts to the ſentiment of Biſhop Bull, who, "having cited ſeveral paſſages from the word of God, aſks, 'Who does not believe that in theſe Scriptures there is an *abundance of good works required*, which, if a man do not perform, he is altogether excluded from the hope of pardon and remiſſion of ſins?"—(Ov. p. 218.) Now we, for our part,

have no ſcruple to ſay, that he who denies this to be ſound doctrine has yet to learn the firſt principles of the Goſpel of Chriſt. But certain it is, that the author of "The True Churchmen aſcertained" ſeems to look on this doctrine with aſtoniſhment and horror. Let us hear the ſtyle in which he ſpeaks of it.

"But is this indeed," he ſays, "the doctrine of our church? Is this language congenial with what we have produced from her writings on the ſubject? Surely it muſt require no ordinary courage to maintain this. If her doctrine indeed is, that we are thus juſtified *by faith and good works;* or that faith and good works are thus the *conditions of juſtification*, is it not very ſtrange that in none of her expreſs writings on the ſubject ſhe ſhould have affirmed this? And is there a ſingle expreſſion that ſounds like it, either in her Articles or Homilies, on the point? Let the advocates of the doctrine produce it."—*(Ibid.)*

This is confident language, ſurely. But, ſince the publication of Mr. Overton's work, this doctrine of conditional juſtification has been ſtated in the cleareſt light, and demonſtrated, by the moſt irrefragable arguments, to be the doctrine both of the Scripture and of the church, by Mr. Pearſon, Mr. Daubeny, and Mr. Archdeacon Pott.

"The caſe is," ſays Mr. Pearſon, "that when we look back to time paſt, the conditions of juſtification are *faith* and repentance; when we look forward to time to come, the conditions are *faith and good works:* which is much the ſame as ſaying that we are always to perform our duty to the beſt of our power, but never to think that we have performed it as we ought. How, then, it can be ſaid, conſiſtently with an agreement in the ſentiments of our church, that *good works* do not form a part of the conditions of even juſtification or ſalvation, I am entirely at a loſs to underſtand. Surely it will require a work not leſs in bulk than "the True Churchmen aſcertained" to ſhow, 'beyond all reaſonable room for controverſy,' [which Mr. Overton pretends to have done] that thoſe performances, without which any promiſed reward cannot be obtained, are not, properly and truly, called a condition of obtaining it."

It is here well worth our while to tranſcribe Mr. Pearſon's concluſions on this moſt important ſubject: they are contained in a Definition and eight Propoſitions, which are neatly and accurately expreſſed, and which we very earneſtly recommend to our readers as conſonant both to the ſenſe of Scripture and to that of our church.

"DEFINITION.

Juſtification is the being accounted righteous before God.

"PROPOSITIONS.

"PROPOSITIONS.

1. The conſequence of our being juſtified at any time, during the preſent life, is, that we are *admitted into a ſtate of ſalvation.* This, by ſome divines, is called our *firſt* juſtification.

2. The conſequence of our being juſtified at the laſt day, will be, that we ſhall be *ſaved*, or made *partakers of ſalvation.* This, by ſome divines, is called our *laſt*, or *final*, juſtification.

3. The *ſole meritorious cauſe* of our being juſtified at any time, and of our being finally ſaved, is Jeſus Chriſt.

4. The *conditions* of our being *at firſt* juſtified, or of being *admitted into a ſtate of ſalvation*, are *faith* and *repentance.*

5. The *conditions* of our *continuing* in a ſtate of ſalvation, and of being finally ſaved, are *faith* and *good works.*

6. The *conditions* of being *reſtored* to a ſtate of ſalvation, after having fallen away from it, are the ſame as thoſe on which we are *firſt admitted* into it, namely, *repentance* and *faith.*

7. The *means*, or *inſtrument*, by which we are at firſt admitted into a ſtate of ſalvation, is the *ſacrament of baptiſm.*

8. The *means*, or *inſtruments*, by which we are continued in a ſtate of ſalvation, are *prayer, the hearing or reading of the Scriptures*, and *the participation of the Sacrament of the Lord's Supper*; including *the aſſiſtance of the grace* which is promiſed to the uſe of them."—(1ſt Letter to Ov. pp. 33—35.)

The publication of the learned Archdeacon of St. Alban's is, in our opinion, one of the moſt valuable produced in conſequence of the controverſy which owes its exiſtence to Mr. Overton's work. This well-informed divine has ſhown that the general conditions of the Chriſtian covenant, conſiſting of faith, repentance, and obedience, meet us in every part of the bible; and that theſe conditions are perfectly compatible, both with the doctrine of juſtification by faith, and alſo with that of ſalvation's being the effect of free grace. "We may," he obſerves, "be truly ſaid to be juſtified by faith in any of the three following ſenſes: Firſt, as the terms imply the whole method of juſtification under a covenant of grace, in which the merits of another form the only ground and valuable cauſe of our acceptance with God. Now it is one thing to be the only valuable cauſe by which ſalvation is procured, and another, altogether different, to be the condition on which that ineſtimable gift is beſtowed. From the former of theſe, the meritorious cauſe, we exclude not only our own works of every kind, but faith and repentance alſo. Under the latter, however, that is, the condition, faith, repentance, and obedience, are uniformly required. This is not a nice or ſubtile diſtinction, but one which is familiar to the ſimpleſt underſtanding. And, what is of great importance, it furniſhes the only true key for reconciling the ſeeming difference be-

tween St. Paul and St James on the subject of justification. On this apparent discordancy of the two apostles, much has been written, and not a little that may be characterized as worse than useless. But he who keeps in mind that St. Paul, in his Epistles to the Romans and Galatians, is treating of the meritorious cause of our justification for the sake of Christ, while St. James, in his Epistle, is treating of a subject totally distinct, that is, of the indispensable conditions of the Christian covenant, will find no difficulty in the language which is used by either. This was long ago proved to be the true solution of the difficulty by Bishop Bull, who has likewise shown that his opinion is supported by all the most distinguished reformed confessions.—The second sense in which we are truly said to be justified by faith, is that in which faith is put, as in the eleventh chapter of the Epistle to the Hebrews, for the leading principle of conduct. This sense is evidently consistent with the general conditions of the covenant: for this faith must produce obedience to God, by a moral influence which leaves room for trial, and, consequently, for the proper exercise of virtue.—The third sense is that in which faith is considered as having a peculiar part in the work of justification; an office which, as our Homily expresses it, "no other Christian grace can so properly be said to have." And here again, as Mr. Pott remarks, "the distinction is clear between faith considered as the means of accepting what is freely given, and faith as it ranks, together with repentance and obedience, as a joint requisite in those terms upon which the Christian hope is tendered and suspended."—(p. 17.)

The following reflections, by the same eminent divine, are of great importance, and will serve as a complete answer to the disingenuous charge so frequently brought by Calvinists, and particularly in a passage quoted above from the Old Member of Parliament, against those who teach Conditional Salvation, that they substitute the merits of man in the place of the merits of Christ:

"By what has been offered upon this head of doctrine, which relates to our justification and acceptance before God, it is manifest that they who maintain the threefold condition of the Christian covenant, do not put their own performances, either in the whole or in part, in the place of their Redeemer's merits; nor do they in the least detract from the full sense of justification by faith only, as opposed to that whole mode of justification which is proper to a covenant of works. The misconception here alluded to is frequently encouraged by neglecting to mark what has been distinctly pointed out, the difference of intent between that which is wrought by our Redeemer, in order to procure acceptance for us by its own worth, and

and that which is required of the believer in compliance only with the terms upon which ſuch benefit is beſtowed. The firſt is the only meritorious ground or cauſe of our ſalvation; the ſecond is truly and properly the condition."—(Pott, pp. 17, 18.)

The vaſt conſequence of rightly diſtinguiſhing between the *cauſe* and the *condition* of ſalvation, leads us ſtill to copy another excellent paſſage from the pamphlet of Mr. Archdeacon Pott, which places the ſound Proteſtant doctrine of our church in the cleareſt light, and of courſe repels from her faithful clergy the odious imputation of Popery, with which the followers of Calvin are perpetually loading them.

"The grand error of the Romiſh church conſiſts in not obſerving this diſtinction; for, though they very rightly aſcribe remiſſion of ſins paſt to Chriſt's death alone, as one part of juſtification, yet they moſt erroneouſly ſuppoſe that their own righteouſneſs wrought in faith avails, by its own worth, for the other part. Thus they confound juſtification and ſanctification; and, what is worſe, they make their own ſanctification not the condition, but the cauſe, the meritorious cauſe, in part, of their juſtification. This is the true difference, and a vaſt one it is, between their doctrine in the Trent decrees, and that of all Proteſtants; though what is proper to their notion is ſometimes moſt unjuſtly aſcribed to others who deny and abhor it. They ſoften the proud claim of merit, by deriving the power to merit from the influences of divine grace. Yet none can miſs the difference of doctrine between thoſe who put but one meritorious cauſe of juſtification, and one only valuable price of the whole recompenſe of glory, reſtraining both to Chriſt alone, the beſt performance of the Goſpel terms, on the part of his diſciples, though required as the conditions of their hope, being never free from blemiſh, never perfect, never adequate to that reward which is his by right, and theirs only by adoption. None can miſs the difference between this, and an availing power in man's inherent righteouſneſs to juſtify in part, and to eſtabliſh a proper claim or title by its own worth to the recompenſe of glory. *They who ſhall aſcribe the ſmalleſt particle of this groſs error to any one member of the church of England, will do them great wrong. Nothing like it appears in any of their writers. Nothing like it can be forced upon the ſentiments of thoſe who maintain the general conditions of the Chriſtian covenant.*" (pp. 92—93.)

That obedience and a holy life are indiſpenſable conditions of juſtification, both firſt and final, is ſo evidently the uniform doctrine of Scripture, that it may well excite wonder, how any other opinion with regard to theſe qualifications could ever be embraced. But it is equally evident, that ſuch a way of conſidering them is utterly inconſiſtent with the ſyſtem of Calvin, which annihilates all moral power in man, and repreſents the whole work of his ſalvation as the effect of the ſole operation

operation of God. Hence the fundamental doctrine of that ſyſtem, that good works flow from juſtification by neceſſary and unavoidable conſequence. They form an inſeparable link in the chain which connects the eternal decree with its accompliſhment. "The duties," ſays Mrs. Hannah More, "which grow out of the doctrines of Chriſtianity, are to be conſidered as the *natural* and *neceſſary* productions of ſuch a living root."—"Good works," ſays Mr. Overton, "are the *natural* and *neceſſary* effect of that faith which juſtifieth."—"They are," ſays Witſius, "on the part of God, the execution of previous promiſes, and the earneſt of future happineſs; and, on the part of man, the performance of thoſe duties which cannot but precede the conſummate perfection of a ſoul delighting in God." According to this view of the matter, when our Lord and his apoſtles exhort us to grow in grace, they are only exhorting us to add to faith what they knew muſt follow from it; and when they tell us not to quench the ſpirit, they only warn us againſt what is impoſſible. But though this ſcheme is conſiſtent enough with itſelf, the reaſoning of St. James about juſtification has expoſed its patrons to very ſerious difficulties. "Ye ſee, then," ſays that apoſtle, "how that *by works a man is juſtified, and not by faith only.*" Theſe words can be underſtood in no other rational ſenſe than this, that works, as well as faith, form a neceſſary part of the condition of our juſtification. But as the ſyſtem of the Calviniſts admits of *no conditions*, the credit of it was attempted to be ſaved by a very ſubtile, but unmeaning diſtinction between *fides ſola*, and *fides ſolitaria*. According to this diſtinction, we are juſtified *per fidem ſolam, ſed non per fidem ſolitariam, by faith alone, but not by that faith which is alone.* By this is meant, that the fruits of faith, though neceſſarily produced by it, have no joint avail in our juſtification; which is wholly owing to faith alone. This, we muſt ſay, has the appearance, at leaſt, of unintelligible jargon; and, beſides, the apoſtle expreſsly aſſerts, that "*a man is juſtified by works.*" But this doctrine of juſtification by faith being one of the principal hinges on which the whole controverſy between the "True Churchmen" and their antagoniſts turns, we ſubmit to our readers the following moſt excellent note of Mr. Pott, for the length of which we ſhall make no apology, becauſe we are very certain that thoſe among them who are anxious to form right notions on the ſubject, will thank us for inſerting it.

"It is neceſſary to notice here another ſolution of the difficulty [viz. of reconciling St. Paul and St. James], which hath been attempted in order to ſupport the ſcheme of neceſſary and inevitable connection between faith and good works, by which the conditions

are

are excluded. Since, then, nothing is more certain than that, of thoſe who profeſs faith, ſome do not produce the fruits of obedience, a diſtinction is ſet up concerning faith itſelf: and that faith which does not produce good works is denied to be true faith. One would imagine, then, that theſe are but verbal differences between the contending parties. Yet the difference is conſiderable, and is the more important ſince it is connected with an entire ſyſtem, from which, as an able controvertiſt [Dr. Kipling], has of late obſerved, no one link can be ſtruck out, without the ruin of the whole. On the one ſide, then, it is ſuppoſed that faith may really exiſt and be true faith, ſuch as, in its own tendency, ought to produce good works, and will produce them, ſo long as he that harbours it continues ſtedfaſt in his principles, and true to his engagements, but that this faith has its trial, and may fail; ſince, according to our Lord's words, many believe gladly for a ſeaſon, but in time of temptation fall away. To avoid this, others make many kinds of faith; that which enabled men to work miracles, hiſtorical faith, ſaving faith, &c.; and they anſwer the difficulty of men apparently departing from the faith, by diſtinguiſhing the faith of ſuch men from juſtifying faith, to which they attribute the certain and infallible production of good works; or, if they be interrupted for a ſeaſon by partial failures, yet they aſcribe to it the certainty of final perſeverance. Concerning thoſe diſtinctions, the reader may conſult Mr. Rotheram's excellent Treatiſe on Faith, where they are fully conſidered, and entirely overthrown.

"But there has been another anſwer made. It has been ſaid, when St. James ſpeaks concerning faith as being dead without works, his meaning is, that there is no faith at all where there is no good works. According to this ſolution of the matter, St. James is made to ſet forth with great emphaſis, and with a long induction of particulars, this ſelf-evident and needleſs propoſition, that where there is no faith, there will be no fruits of faith. This reduces the Apoſtle's ſpirited remonſtrance to ſo flat a ſenſe, that the force and application of the argument are wholly loſt; for, inſtead of objecting to ſome who truſted in a faith which produced no ſuitable effects, the Apoſtle is made to object to thoſe who only pretended to have faith, but indeed had none. As if no more were intended than that where faith does not exiſt, it cannot ſave.

"But it is objected further, that they who maintain the conditions in all periods of the Chriſtian life, put the effect for the cauſe; that is, they put holineſs, which, with ſome, is the certain conſequence of juſtification, for the cauſe. This charge is entirely miſapplied. It is equally erroneous to put faith or holineſs for the cauſe of juſtification; for no ſuch virtue is to be aſcribed to faith alone, or to faith, repentance, and obedience, jointly taken. In a word, God is the ſole efficient cauſe of juſtification; the merits of his only begotten Son the procuring cauſe; faith the means; and repentance, faith, and obedience, the conditions. But, to conſider the objection yet more cloſely, it is ſaid that holineſs muſt not be thought to precede, but to follow juſtification. Very true. But is this overthrown

by

by the vows of Baptism, and the answer of a good conscience engaging with sincere intention to keep the conditions of the Gospel! If so, then they who join repentance with faith in all periods of the Christian life, make the same mistake: unless it can be shewn that the disposition of the mind which renounces sin, and undertakes to forsake it for the time to come, is a different thing from an humble and unfeigned resolution to keep the conditions of the Gospel. Is there, then, it may be asked, no difference between justification and sanctification? Most certainly there is; and we preserve that distinction; and shew in what measures and degrees the latter follows the former; for sanctification is a gradual work, which remains to be made good, in all parts of the Christian course, under the quickening influences of divine grace, which precedes all, which prompts, guides, directs, and, in those who are not wanting to themselves, will perfect all.

"If they who apply the terms cause and effect to faith and holiness, mean no more than that faith is the cause or principle of holy life under the influence and operation of divine grace, then it is agreed with them that faith operates as a cause; but as a qualifying and a moral, not as a necessary cause; and there lies the true difference in this whole debate. They who speak of faith as a necessary cause, must deny the conditions of the Christian covenant. *But upon no other account is the necessary connection between faith and works, or justification and subsequent holiness, so earnestly maintained, except for the saving of a scheme which cannot stand without that notion:* whereas the doctrine of justification for Christ's only sake, by faith, upon the terms and conditions of the Gospel, rests upon its own foundations, without reference to those opinions. In a word, if no more be intended than that Christian works cannot be done but upon Christian principles, it is true. But if it be meant that either faith or justification are the necessary causes of good works, or that the disposition to obey, and the habit of obedience, do not concur with faith to the same end, but are merely concomitants and signs of faith, this is directly contrary to the doctrine of St. James, and to the proper notion of the conditions of the Christian covenant, as delivered in all parts of the Gospel.

"That supposed connection which is contended for between faith and works, is much favoured by a misconception of the metaphor of the Tree which produces answerable fruits. This figure is significant and proper, if it be rightly limited. But a similitude between things which correspond in some respects, but in some essential properties are entirely unlike, must never be carried through, since, in that case, what might serve for illustration, will lead to false conclusions. In the figure of the Tree, the essential difference consists in the disparity between a production merely physical, and that which is produced by moral subjects. To the one, no voluntary choice or reasonable agency can possibly concur; to the other, both must be concurring: and this manifest distinction will prevent the misapplication of this favourite illustration. It is very true that a tree will produce, according to its kind, by a merely physical result, if no impediment

impediment take place. Faith alſo will produce its own effects, if no moral hindrance ſhall prevail: but the obvious difference between merely natural reſults, and thoſe which are of a moral nature, muſt be conſtantly remembered. Extend the compariſon to thoſe parts which are unlike in the ſeveral ſubjects, and you confound their natures, and the conſequences will be moſt groſs and erroneous."—(Pott. pp. 95—101.)

From the whole of this long deduction on the ſubject, it will be evident that the CALVINISTIC *doctrine of ſalvation by grace, through faith in the Redeemer,* is a ſcheme of the moſt inflexible neceſſity, at variance equally with the plan of God as declared in Scripture, and with a moral, reaſonable, nature in man. This doctrine the great body of the Engliſh clergy do, undoubtedly, reject, as will every man who views it with an underſtanding and unprejudiced mind. But theſe clergy have, certainly, great reaſon to complain of the author of "The True Churchmen aſcertained," who, while he cannot but know the diſtinction in this caſe, endeavours to ruin their character with the people, and to deſtroy their uſefulneſs, by repreſenting them as determined enemies to the fundamental doctrine of revealed religion. Mr. O. cannot poſſibly be ignorant that a man may hold the great doctrine of ſalvation by grace, without holding all the wild extravagancies of Calvin. Had he acted fairly, therefore, he would have ſaid that his opponents did not admit that view of the doctrine which is embraced by himſelf and by thoſe whoſe cauſe he pleads. But, inſtead of this, which is the truth and the whole truth, what does he ſay? Why, that "*it is not either the name, or the nature of Calviniſm, as ſuch, to which his opponents confine their attack.*" And that his charge might not be liable to be miſunderſtood, he adds, that "*it is the doctrine of ſalvation by grace, through faith in the Redeemer,* UNDER WHATEVER FORM OR NAME IT IS PROFESSED, *to which, in reality, they at the bottom object.*" Unqueſtionably, whatever Mr. O. intended by this ſerious accuſation, the natural interpretation of it is, that the perſons accuſed deny, in terms, that ſalvation is of grace, and even the neceſſity of redemption itſelf. How diſtant this is from truth and fact is known to all the world, and to none more thoroughly than to Mr. Overton. How he, therefore, came not only to advance, but to advance repeatedly, ſo groſs and undeſerved a calumny againſt the great majority of his clerical brethren, it is not, we think, very eaſy to conjecture. Mr. Daubeny has ſuggeſted an apology for many of his miſtakes, and particularly for his numerous miſquotations and miſrepreſentations of the authors whoſe opinions he attempts

attempts to controvert. But we have our doubts whether, in the preſent caſe, this apology can be of any advantage to him. "In juſtice," ſays Mr. Daubeny, "to Mr. Overton, it muſt be obſerved, that he is underſtood, in the world, not to be ſo much the independent writer for, as the public reporter of a party; that the documents which his publication exhibits, have been furniſhed from various quarters, his chief office having been that of arranging and giving the *lucidus ordo* to the diſcordant maſs of materials with which his friends had ſupplied him." (Vindic. p. 282.) The ſuppoſition here mentioned, which is probably the truth, may form ſome excuſe for the many errors contained in the ſubordinate and dependent parts of Mr. Overton's work, but can hardly be allowed to operate in extenuation of the enormity of ſo broad and general an aſſertion as that in queſtion; an aſſertion which bears directly on the very merits of the point in diſpute, and which ſo nearly affects both the moral characters and the religious principles of by far the greater party concerned in the conteſt. Reluctant as we are, at all times, to employ the language of harſh and acrimonious cenſure, we ſhall not, on the preſent occaſion, allow ourſelves to ſpeak of Mr. Overton's conduct as we think that we are fully warranted to ſpeak. But this we muſt ſay, that if Mr. O. did not know that his words, when taken in their natural meaning, convey an inſinuation againſt the whole body of the clergy who are not Calviniſts, as unfounded as it is injurious; he was totally unqualified to write on this ſubject, and is utterly undeſerving of being conſidered as a competent guide in the difficult topics which he undertakes to diſcuſs.

The clergy of the church of England do certainly not hold the "doctrine of ſalvation by grace, through faith in the Redeemer," in the mutilated form in which it is taught by Calvin and his followers. But they hold it as it is laid down in Scripture, as it is plainly taught by their own pure church, and as it was taught by the whole primitive church of Chriſt, till Auguſtine deſerted the faith of his predeceſſors, particularly of the Greek church, and introduced thoſe bold and dangerous ſpeculations, relating to the divine decrees, the ſlavery of the human will, and the partial diſpenſation of divine grace, which form the foundation of the Calviniſtic ſyſtem. But, although they reject the wild impieties of Calvin, they hold the foregoing doctrine in all its branches; and they hold it, we will take the liberty to ſay, with as much ſincerity and hearty good faith as Mr. Overton, or any of his Evangelical "True Churchmen" hold the garbled ſcraps which he dignifies with the name of "mild and moderate Calviniſm."

Before

Before we quit this part of Mr. Overton's argument, it may not be amiſs to call the attention of our readers to the declaration contained in the twelfth article of the church of England, that "good works do ſpring out neceſſarily of a true and lively faith; inſomuch, that by them a lively faith may be as evidently known as a tree diſcerned by the fruit." This aſſertion is ſtrongly urged, by Mr. Overton and all our Engliſh Calviniſts, as an irrefragable proof that the doctrine of Calvin, with regard to the inſeparable connection between faith and good works, is the doctrine of the church of England. But no attempt at proof was ever more unfortunate: for, in the firſt place, the notions of theſe gentlemen on this ſubject are not very conſiſtent with themſelves. Calvin every where affirms, that every good work is the fruit of grace; by which he means that it is produced, without any co-operation of man, by the immediate influence of the Spirit of God. But if ſo, it cannot alſo be produced by the operation of faith, conſidered as a moral principle of action. And therefore, as Dr. Kipling has well obſerved (p. 33) "a church of England man's faith is productive, a Calviniſt's is barren." The neceſſity which produces the good works of a Calviniſt is a *phyſical neceſſity*, reſulting from the irreſiſtible impulſe of an omnipotent agent, which communicates motion to a paſſive machine, agreeably to the maxim formerly quoted from Calvin, "*that the faithful act paſsively.*" But, in the ſecond place, this is demonſtrably not the kind of neceſſity which is meant to be taught in the twelfth article of the church of England. The neceſſity there mentioned is a *moral neceſsity*, ſuch as, in free and reaſonable beings, ſubſiſts between the motive and the action, the principle and its natural effects on the conduct; for, the church of England is infinitely removed from teaching that wild and ſenſeleſs doctrine (which completely annihilates the moral nature of man) laid down in the fifth of the Lambeth Articles. On this tenet, that true and juſtifying faith, or grace in the elect, can never be loſt, is wholly built the Calviniſtic notion of the neceſſity of good works. But to this preſumptuous tenet the whole ſpirit of our Liturgy, of our Articles, of our Homilies, and of our Occaſional Offices, is in irreconcileable and direct oppoſition.

With regard to the Liturgy, it may be in general remarked, that all prayers for the grace of perſeverance in holineſs, and for the final attainment of everlaſting life, are totally inconſiſtent with the notion that the ſaints can never forfeit their privileges by falling finally away. We ſhall mention, by way of inſtance, the Collect for the fourth Sunday after Trinity, in which we pray that "we may ſo paſs through things temporal, that

that we finally lose not the things eternal." On the principles of Calvin, this prayer, it is evident, whether in the mouth of the elect or of the reprobate, is glaring nonsense; for these "things eternal" the reprobate of Calvin can never gain, and his elect can never lose. The answer which is commonly given to this argument, and which is repeatedly urged by Academicus, is, that "*the means are necessary to the end, and equally predestined.*"—(p. 22.) With respect to this particular prayer, he observes, that "though the Elect cannot lose the inheritance which is reserved in Heaven for them, it is only because they are kept by the power of God through faith unto salvation. Therefore," he says, "that they may not finally lose the things eternal, they implore his almighty aid."—(p. 23.) But this, our readers must be sensible, is no answer at all: for, if the means be equally predestined with the end, and form, as Calvin uniformly maintains, necessary links in the continued chain of inevitable consequences, which ends in the infallible salvation of the elect, they must evidently take place without our interference by prayer or otherwise. And therefore the question must ever recur, Why pray for that which we cannot possibly lose?

That the church of England does not hold the Calvinistic notion of the necessary connection between faith and good works, which involves the certain, final perseverance of the saints, is equally clear, from the sixteenth article. It is there asserted, that "after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again and amend our lives." No language could more expressly contradict Calvin's doctrine of infallible perseverance, unless indeed, the two propositions, "we *may* rise again," and "we *must* rise again," be perfectly equivalent. The Latin article, it must be observed, is equally clear: "*possumus* denuo resurgere." Hence the Dean of Peterborough has concluded, on ground, as we apprehend, impregnable, that this article of our church is anti-Calvinistic. Academicus, however, denies the conclusion, and contends that "the fallacy of the Dean's argument is evident from the design of the article, which," he says, "is to condemn two heresies: first, that, after receiving the Holy Ghost, it is impossible to sin; in opposition to which the article affirms, that we may depart from grace given. The second heresy is, that sin committed after receiving the Holy Ghost is unpardonable; in opposition to which this article affirms, that, by the grace of God, we may rise again and repent. But the certainty," he adds, "of final perseverance, it neither asserts nor denies." (p. 11.) The argument, however, of Dr. Kipling is sound, while

while that of Academicus is entirely fallacious; and to it we ſhall oppoſe the unanſwerable reaſoning of *Academicus junior*, who is always acute, and always ſatisfactory. Having quoted the opinion of Academicus with regard to the deſign of the article, this diſcriminating writer thus proceeds:

"But does this deſign prove that the words *may* and *poſſumus*, on the literal meaning of which the Dean's argument is wholly founded, are not to be interpreted literally? The word *poſſumus* you have artfully ſuppreſſed.

"Every Calviniſt maintains that an Elect cannot fall away finally, but *muſt* riſe again and repent. And, had the framers of our Articles been, as you contend they were, rigid Calviniſts, ſuch muſt have been their opinion. Though, therefore, theſe words of the article, 'by the grace of God we *may* riſe again,' were ſufficiently forcible to condemn this hereſy, 'ſin committed after receiving the Holy Ghoſt is unpardonable;' yet they are not the words which the framers of our Articles, had they been Calviniſts, would have uſed for this purpoſe. No believer in the Goſpel would ſay, 'a dead man *may* riſe from the grave and live hereafter:' the language of a Chriſtian is 'we *muſt* all riſe from the grave and live again.' In like manner thoſe divines by whom our Articles were compoſed, had they been Calviniſts, would have written thus: 'by the grace of God we *muſt* riſe again and repent.' Thoſe words would both have expreſſed what they really thought, which theſe words, 'we *may* riſe again,' did not expreſs; and would alſo have much more forcibly condemned the above-mentioned hereſy. I conclude, therefore, from the deſign and from the words of this article, that thoſe divines were Anti-Calviniſts, and that this is an Anti-Calviniſtic article."—(Rep. to Academ. pp. 53—55.)

Thus plain is it, both from her Liturgy and from her Articles, that the church of England does not teach the Calviniſtic notion of the neceſſary connection between faith and works, or the doctrines of final perſeverance, and of irreſiſtible, indefectible grace. The ſame thing is equally clear from her Homilies, as might be made appear by a variety of paſſages. We ſhall quote only two or three of the moſt deciſive. In the firſt part of the Homily, "Of falling from God," ſhe ſpeaks in the following ſtrong, explicit, and perſpicuous language:

"Whereas God hath ſhowed to *all them that truly believe his Goſpel*, the face of his mercy in Jeſus Chriſt, which doth ſo lighten their hearts, that they (if they behold it as they ought to do) *be transformed to his image, be made partakers of the heavenly light and of his Holy Spirit, and be faſhioned to him in all goodneſs requiſite to the children of God:* ſo, *if they* AFTER *do neglect the ſame*, if they be unthankful to him, if they order not their lives according to his example and doctrine, *he will take away from them his kingdom*, his holy word whereby he ſhould reign in them, BECAUSE THEY

BRING NOT FORTH THE FRUIT THEREOF THAT HE LOOKETH FOR."—(Hom. p. 68. Edit. Oxon. 1802.)

Than this, we think, no evidence more convincing can be defired that our church does not hold the pernicious opinion, that the faints can never totally and finally fall from grace; for fhe fpeaks, we muft obferve, of thofe who are true believers. Yet her language, in the fecond part of the fame Homily, is, if poffible, ftill ftronger and ftill lefs liable to be mifunderftood. From Ifaiah's parable of the unfruitful vineyard, in chapter v. the author of the Homily reafons thus:

"God faith he will not cut it, he will not delve it, and he will command the clouds that they fhall not rain upon it: whereby is fignified the teaching of his holy word, which St. Paul, after a like manner, expreffed by planting and watering; meaning that he will take that away from them, *fo that they fhall be* NO LONGER *of his kingdom, they fhall be* NO LONGER *governed by his Holy Spirit, they fhall be put from* THE GRACE AND BENEFITS THAT THEY HAD, AND EVER MIGHT HAVE ENJOYED *through Chrift; they fhall be deprived of the heavenly light and life* WHICH THEY HAD IN CHRIST WHILST THEY ABODE IN HIM; they fhall be (AS THEY ONCE WERE) as men without God in this world, or rather in worfe taking. And, to be fhort, THEY SHALL BE GIVEN INTO THE POWER OF THE DEVIL, which beareth the rule in all them that be caft away from God."—(*Ibid.* p. 71.)

The moft muddy underftanding cannot but perceive that with the 5th and 6th of the Lambeth Articles, which contain the genuine fentiments of Calvin, with regard to the neceffary confequences of the decree of election; or, in other words, with regard to the certainty of final perfeverance, and the utter impoffibility that a perfon once juftified fhould finally perifh; fuch language is as utterly incompatible as falfhood is with truth, or darknefs with light. But that thefe doctrines are not thofe of the church of England, her declaration with refpect to the penitent thief would, though every where elfe fhe had been filent on the fubject, furnifh evidence beyond the power of contradiction. The fentiment is originally St. Chryfoftom's, whom Calvin has treated with great difrefpect, though no individual among the Chriftian fathers, whether of the Eaftern or of the Weftern church, is entitled to higher confideration and regard. But the opinion of Chryfoftom is unequivocally adopted by the church of England in her Homily "Of good works." By a Calvinift, undoubtedly, its *truth* will be denied. But where the queftion, as here, is concerning the faith of the church of England, the inference from it is wholly irrefiftible. This inference we know not that any Calvinift has

atempted

attempted to invalidate; and we confidently pronounce, that, if such an attempt shall ever be made, it will be made in vain. But it is time to produce the words of St. Chrysostom, as they are given in the Homily (p. 40): "IF HE [the penitent thief] HAD LIVED, AND NOT REGARDED FAITH, AND THE WORKS THEREOF, HE SHOULD HAVE LOST HIS SALVATION AGAIN."

We have already, we trust, very properly disposed of the fundamental and leading points of this important controversy; and it will be obvious that these are the only points of it which can, consistently with the nature of our publication, come under our review. On its numerous subordinate ramifications we cannot even enter, much less dilate. But if our readers shall be satisfied that there is no ground in Scripture, or in the standards of our church, for absolute decrees, for unconditional election (not to mention reprobation), unconditional justification, partial redemption, invincible and indefectible grace, they will be sensible that the whole superstructure of Calvinism must fall to the ground: for these are the very foundations on which it rests. We might therefore, with sufficient propriety, here drop the subject; but we are tempted yet to extend our observations to another Number, in which discussions await us by no means devoid of curiosity or of interest. At present we shall conclude by exhibiting two specimens of Calvinistic reasoning, from the pamphlet of the Old Member of Parliament, to which a parallel, we think, will not any where, or on any subject, very easily be found.

One of the texts produced by the Bishop of Lincoln, in favour of Universal Redemption, is Heb. ii. 9. "Christ tasted death for every man."—"But," says the sagacious senator, "I am sure the learned Prelate need not be told that the words *every man* are not in the original, which is *ὑπερ παντὸς, for all;* and what these *all* are, the context fully explains, viz. *all those many sons who should be brought to glory,* being sanctified (and *set apart)* for that purpose."—(p. 17.) The learned member, however, seems to have forgotten some of his early acquirements in the knowledge of Greek; else he would not so coolly have talked of a preposition's governing the nominative case. Should the honourable member allege that *παντὸς* is a blunder of the printer for *παντας,* we beg leave to remind him that, in the sense of the text, the preposition *ὑπερ* never governs the accusative. But the gentleman is wrong in point of fact; for all the common editions have *ὑπερ παντος.* And, in point of argument, he would evidently gain nothing if all the editions, and manuscripts too, read *ὑπερ παντων;* for certainly he must be very sharp-sighted who perceives the

difference between saying that "Christ tasted death *for every man*," and that "he tasted death *for all men*."

Our second specimen is the Old Member's explanation of the words in the catechism: "I learn to believe in God the Son, who hath redeemed me and all mankind." These words are produced by the Bishop as a proof that our church holds Universal Redemption. At this our author expresses his "utter astonishment." To his exposition, which we quote exactly, we solicit the particular attention of our readers; for it is, in our estimation, inexpressibly curious. "It is no less true, that God the Son hath redeemed me [speaking as a believing catechumen] and all mankind, [*who are said to be redeemed from among men*]."—(p. 24.) If there be sense in this, it must be very deep. The general intention of the author, however, is evident enough. The first interpolation is meant to signify that our Saviour *redeemed believers only*; and the second that the number of the redeemed form but *a small select part of the whole human race*. Thus the luminous assertion in the catechism, of universal redemption, is attempted to be reconciled with Calvin's system. The success of the attempt is precisely such as might have been expected.

[*To be concluded in our next.*]

ART. LXIII. *Mes Souvenirs de Vingt Ans de Séjour a Berlin.—Par Dieudonné Thiébault.*

Recollections of Twenty Years Abode in Berlin. By Deodatus Thiébault.

[*Continued from page* 422.]

AS M. Thiebault had, in his first volume, conducted Frederic from the cradle to the grave, we apprehended that the interest of the work was at an end, and that the remaining volumes would be spun out with trivial anecdotes of his court and dependents. This, however, is by no means the case: Frederic again and again makes his appearance, and the interest of the work, instead of languishing, acquires strength with its progress; so that our only difficulty is, to select for the amusement of our readers such anecdotes as will be consistent with the limits to which we are confined, and, at the same time, present a fair sample of what they may expect from a perusal of the whole work.

The contents of the second volume are anecdotes of the immediate ancestors of Frederic the Great; namely, Frederic the

the Firſt, his grandfather; William, his father; and Mary Dorothy, his mother;—as alſo, of William Auguſtus, the eldeſt of his brothers; of his nephew and ſucceſſor, William the Second; of Prince Henry, his ſecond brother; of Prince Frederic and his third brother;—of his ſiſters, Ulrica, Queen Dowager of Sweden; Amelia, Abbeſs of Quedlinburg; and the Ducheſs of Brunſwick, with her two ſons, the Princes Frederic Auguſtus and William of Brunſwick.

Of William the Firſt we had ſome anecdotes in the firſt volume: he forms a conſiderable article in the ſecond. He amuſed himſelf with painting; and was one day ſhowing to one of his courtiers ſome of the productions of his pencil: the courtier affected to be delighted with them, and to conſider them as chêf d'œuvres. "How much do you think this piece would ſell for?" "Sire, it would be giving it away to aſk only a hundred ducats for it." "Here, take it; you ſhall have it for fifty, as I ſee you are a good judge, and I wiſh to do you a kindneſs." The courtier had the vile daubing for his pains, but took care to be more circumſpect in valuing the king's paintings afterwards. By a rigid economy, William accumulated thoſe treaſures which had ſo material an influence in his ſucceſſor's vaſt projects of aggrandizement. However laudable this economy may have been in general, many of the particular inſtances of it are perfectly ludicrous. He gave a young officer, who brought him a fine horſe from Marſhal Schwerin, a florin to drink. Dining one day with General Grumbkow, he particularly reliſhed a ham which was on the table, and requeſted the general to order his ſervant to inſtruct the royal cook how it was prepared. A few days afterwards the cook applied to the king for fifteen bottles of champaign. Although his majeſty was not in the habit of going himſelf into the cellar, he always kept the key, and an exact account of his wines and liquors. When he was told that theſe fifteen bottles of champaign were for the purpoſe of ſteeping the ham, he ſent the cook about his buſineſs, and told the general, that when he wanted to eat good ham he would come and dine with him, as he himſelf could not afford to ſteep hams in champaign.

The queſtion being agitated one day at the king's table, why champaign ſparkled? the king, who notoriouſly neglected the Academy of Sciences, ſent an order to them to explain the cauſe of this property. The academicians, equally piqued at his former neglect, and his preſent trivial queſtion, replied, that in order to aſcertain this point, they muſt have at leaſt five or ſix dozen of champaign ſent to them. This the king

would not comply with; and thus ended the only intercourſe between him and the Academy during his whole reign.

Notwithſtanding William's habitual economy, he was in all his money tranſactions juſt, and in ſome of them generous. At his coming to the throne he paid all his father's debts. He had a ſmoking-room at the bottom of his garden, on the banks of the river Spree, the furniture of which was a deal table, wooden benches, and two arm-chairs, the only liquor beer, and the only gueſts the Baron Poelnitz, and two or three of the king's particular friends. During one of their ſmoking evenings, William gave one of his gueſts ten thouſand crowns to enable him to proceed with a great undertaking.

The wife of Frederic the Great was likewiſe not a little remarkable for economy.

" ' Il y a aujourd'hui grand gala chez la reine,' nous diſoit, en 1768, un françois facétieux, nommé M. Charpentier; ' car, en traverſant le château, j'ai vu une vieille lampe allumée ſur le grand eſcalier.' Il eſt vrai que la reine uſoit d'une économie fort rigoureuſe, ainſi que je l'ai dit ailleurs. Elle donnoit les ſoupers d'uſage; mais on avoit ſoin de ſi bien couvrir la table de plateaux, qu'il n'y falloit plus que quelques aſſiettes pour la garnir. Auſſi la plupart de ceux qui avoient l'honneur de ſouper chez elle, ne manquoient-ils guère d'aller enſuite recommencer chez eux, en ſe retirant; ce qui devenoit très-incommode en été, vu que la reine étoit alors à Schonhauſen, c'eſt-à-dire, à une bonne lieue de Berlin. Souvent les convives ne parvenoient à avoir d'aucun plat, parce que les commenſaux, qui ne pouvoient pas ſe dédommager ailleurs, avoient ſoin de tout garder pour eux. Je me ſouviens qu'un ſoir, à Schonhauſen, madame la maréchale de Schmettaw, qui étoit déjà attaquée de la longue maladie dont elle eſt morte, n'eut pour ſa part de tout le ſouper de la reine, qu'une ceriſe confite, bien que ſa majeſté eût recommandé qu'on eût grand ſoin d'elle." (II. p. 62.)

Yet this queen, with all her economy, was the mother of the poor. M. Orguelin, on the contrary, was not economical but avaricious. This gentleman laboured under a cataract at the time when Baron Wentzel, the famous oculiſt, happened to paſs through Berlin. His friends adviſed him to profit of the occaſion, and have the operation performed. He enquired the price; and when told that it was twenty guineas, he proteſted that the ſight of the whole world was not worth this enormous ſum, and would never afterwards hear a word of the oculiſt: at this very time M. Orguelin was worth ſeveral millions of livres. The anecdotes that are related of Baron Muller's propenſity for gaming, and conſequent meanneſs, are almoſt incredible.

William Auguſtus, the eldeſt of the brothers of Frederic, was poſſeſſed of very amiable qualities, and was remarkable for

for a diffidence approaching to timidity when in the company of ſtrangers. He had been the favourite ſon of his father; but this produced no jealouſy on the part of Frederic, who, on the contrary, appeared for a long time to have inherited his father's partiality for his brother. This fraternal affection was at length annihilated in a manner that reflects no great honour on Frederic. After the battle of Collin in 1757, he placed one half of his army under the command of his brother, with orders to make the beſt retreat poſſible into Luſatia. The prince appears to have done his utmoſt, but the army ſuffered conſiderably during the retreat. In the firſt interview which ſucceeded with his brother, both he and the generals with him met with a moſt mortifying reception. After remaining for a quarter of an hour with his back to them, Frederic ſcarcely ſaluted them, and ſaid not a ſingle word. A few days after he communicated to them, through General Goltz, "that if he acted right, he ſhould order all their heads to be ſtruck off, except General Winterfeld's." Another cauſe of diſſatisfaction againſt the prince was a remonſtrance which he made to the king in favour of peace. This remonſtrance was made in the moſt urgent manner; but Frederic remained immoveable. Without any appearance of anger, he calmly heard his brother, and then put an end to the conference with theſe words: "Sir, you ſhall go to-morrow to Berlin:—remain there and get children; it is all that you are fit for" After this terrible mortification, the prince retired, and died broken-hearted at Berlin within a twelvemonth.

The ſon of this amiable prince was William II. who ſucceeded Frederic, and who learnt the military art under the tuition of that great maſter. One day, as he was galloping behind his uncle during an engagement, his horſe was killed under him by a cannon-ſhot. The king turned his head, and ſeeing both prince and horſe fall into a kind of ditch, exclaimed, without ſtopping, "Ah! there is the Prince of Pruſſia killed! take off the bridle and ſaddle." He was more fortunate than his father in his military commands. After a ſucceſsful military operation, Frederic preſented him to his generals with theſe words, "He is no longer my nephew, he is my ſon." But he ſeems to have been miſtaken in his opinion, that the Emperor Joſeph would have no cauſe to rejoice in his death, as he ſhould live over again in his nephew.

M. Thiebault has drawn a moſt intereſting picture of Prince Henry, the ſecond brother of Frederic, who appears to have been a very amiable man. To a well cultivated mind, and an excellent judgment, he joined a brilliancy of imagination, and a playfulneſs of expreſſion, which delighted all who had the

happineſs of being admitted into his ſociety. His military talents were of the firſt order, and his brother bore a flattering teſtimony to them. "Who among us," ſaid Frederic to his generals, after the peace of Hubertſburg, "has not committed faults during the military operations of the war? Gentlemen, we will drink to the health of the only general who, during the whole of this war, has not committed a ſingle fault. Brother! to your health." His military ſkill was equalled by his humanity. When his army marched over cultivated lands, even in an enemy's country, he made the captains reſponſible for any damage which the ſoldiers might do. At one time during harveſt he made his artillery horſes aſſiſt in houſing the corn: the poor Saxons were not a little aſtoniſhed at this aid from a hoſtile general. Such was the imperious nature of Frederic, that even the amiable Henry could not avoid having occaſional quarrels with him. M. Thiebault has drawn an excellent compariſon between theſe two princes.

Prince Ferdinand, the third brother of Frederic, followed alſo the profeſſion of arms, and diſtinguiſhed himſelf by ſignal bravery. He never received a wound; but the hardſhips of the military life ruined his conſtitution. No remarkable anecdote of this prince occurs in M. Thiebault's work.

Frederic's ſecond ſiſter was Ulrica, Queen of Sweden, whoſe wit and perſonal charms have been eulogized by Voltaire. She was mother to Guſtavus, who was aſſaſſinated by Ankarſtrome; and during the revolution which took place in Sweden under that king, ſhe viſited Berlin, where M. Thiebault frequently ſaw her. We ſelect the two following from among the anecdotes he gives of this princeſs.

"Elle me conta toutes les intrigues des miniſtres étrangers à Stockholm pendant ſon règne, et particulièrement des miniſtres d'Angleterre et de Ruſſie, pour brouiller, diviſer et énerver la Suède: ce qui l'irritoit le plus, ce n'étoit pas que ces miniſtres cherchaſſent à faire du mal: car enfin, me diſoit-elle, ils étoient envoyés pour cela: c'étoit pour eux comme un devoir; mais elle étoit indignée du choix des moyens qu'ils employoient, ſur-tout l'envoyé de Ruſſie. Celui d'Angleterre y mettoit encore un peu de décence; il eſt vrai qu'il calomnioit, ou répandoit les calomnies des autres: mais au moins, il reſpectoit les formes, les uſages et le ton de la ſociété; au lieu que celui de Ruſſie ne gardoit aucune meſure, aucune décence, aucune pudeur: il cabaloit juſque dans les dernières claſſes de la populace; il y faiſoit circuler les plus groſſières abſurdités, et couroit lui-même les plus vils cabarets, pour y répandre les propos les plus odieux, et les plus dénués de vérité et de vraiſemblance. On peut dire qu'elle portoit une haine bien prononcée à ce Ruſſe, dont j'ai oublié le nom; mais qui étoit en Suède bien long-temps avant que ſa majeſté vînt nous voir.

"Les

" Les cabales de la Ruſſie et de l'Angleterre avoient engagé la cour de Stockholm à prendre en tout temps, pluſieurs meſures ſecrètes pour la ſûreté des perſonnes, et le maintien de l'autorité publique. Or parmi ces meſures il y en eut une en 1763, (ſi je ne me trompe), qui manqua de faire ſauter cette capitale, et d'engloutir tous les habitans ſous les ruines. En cas de ſédition, on avoit voulu avoir ſous la main une quantité ſuffiſante de poudre. On en avoit très-ſecrètement amaſſé je ne ſais combien de quintaux, qu'on avoit placés dans une petite maiſon, habitée ſeulement par quelques vieux ſerviteurs, leſquels même étoient loin de ſoupçonner ce qui étoit dans les pièces qu'ils n'occupoient pas. Cette maiſon d'ailleurs étoit ſolidement bâtie et toute en pierre; elle étoit aſſez iſolée, et dans un endroit peu propre à attirer l'attention : mais par malheur, elle étoit derrière le théâtre, et n'en étoit ſéparée que par une rue aſſez étroite. Tel étoit l'état des choſes, lorſqu'un ſoir, le feu prit au ſpectacle; le roi et la reine y étant. A l'inſtant où l'on cria au feu, tout le monde ſe précipita vers les iſſues pour ſe ſauver : mais d'un autre côté, les cris *ſauve le roi! ſauve la reine!* ſe répétèrent au dedans et au dehors; et les gardes du corps qui ſe trouvoient hors de la ſalle, s'emparèrent des portes leurs armes en avant, et voulurent entrer à quelque prix que ce fût: il réſulta de ce conflit un tumulte effroyable, dans lequel il y eut environ trois cent ſoixante perſonnes qui périrent, les unes étouffées, et les autres tuées à coups de ſabres, d'épées ou de baïonnettes.

" Pendant ce tumulte, ces maſſacres, et tous les cris, les horreurs que l'on peut ſe repréſenter, et au milieu d'un incendie dont les progrès étoient très-rapides, la reine ſe reſſouvint des barils de poudre; alors ne ſongeant plus à elle-même: ' Sire, dit-elle à voix baſſe au roi, et cette maiſon où eſt la poudre? Tout eſt perdu ſi on ne la ſauve pas! Mais à qui confier ce ſecret et ce ſoin ſi urgent?' En ce moment elle aperçut l'ambaſſadeur de France dans une loge en face: on le fait prier de venir tant de ſuite dans la loge de leurs majeſtés: dès qu'ils y fut entré, on lui confia, encore à voix baſſe, le ſecret fatal, le danger imminent que l'on couroit, et l'embarras où l'on étoit pour trouver les moyens de préſerver cette maiſon de l'incendie. L'ambaſſadeur ne balança point à offrir ſes ſervices et ſon zèle: pendant cette courte et ſi ſecrète conférence, les gardes du corps étoient parvenus à ſe rendre maîtres de la principale entrée: le roi, la reine, leur ſuite, et l'ambaſſadeur de France ſortirent: et ce dernier, dès l'inſtant qu'il fut libre, ſe jeta à la tête de ceux qui cherchoient à donner du ſecours; et là, l'épée à la main, déterminé à tout, il s'empara d'une autorité abſolue et générale : on le voyoit, ſous ſes habits de grand gala, et tout en déſordre, prendre toutes les pompes, à meſure qu'elles arrivoient, et les diriger ſur cette ſeule maiſon, ordonnant le ſilence et l'obéiſſance à quiconque vouloit lui faire quelque objection, et ſoutenant que la ſalle étant toute enflammée, ne pouvoit plus être conſervée; et que c'étoit à cette maiſon qu'il falloit donner tous ſes ſoins, puiſque c'étoit par là que le feu pouvoit plus facilement ſe communiquer à toute la ville. Ainſi la nuit ſe paſſa à inonder cette maiſon, qui ne recéloit pas une étincelle de

feu,

feu, et à laiſſer brûler la ſalle, ou à n'y porter que les ſecours qu'on ne pouvoit pas appliquer à l'unique objet des ſoucis de M. l'ambaſſadeur." (II. p. 237.)

" Je ne ſais à quelle occaſion, nous parlâmes un jour à la reine du célèbre viſionnaire Swédenbourg: nous parûmes deſirer, ſur-tout M. Mérian et moi, de ſavoir quelle opinion on avoit de cet homme en Suède : je racontai ce que m'avoit dit ſur ſon compte M. le chambellan d'Hamon, qui vivoit encore, et qui avoit été miniſtre de Pruſſe en Hollande et en France ; ſavoir, que ſon beau frère, miniſtre de Hollande à Stockholm, étant mort ſubitement, des marchands étoient venus chez la veuve, ſœur du baron d'Hamon, et lui avoient demandé pour fourniture de draps, une ſomme que cette dame ſavoit avoir été payée dans le temps par ſon mari ; que celle-ci ne pouvant retrouver la quittance des marchands, ſur le regiſtre deſquels cet article n'étoit pas barré, on l'avoit engagée à conſulter Swédenbourg, qui, diſoit-on, s'entretenoit avec les morts tant qu'il vouloit ; qu'en effet elle avoit pris ce parti, moins encore par intérêt que par curioſité ; et que Swédenbourg étoit, au bout de quelques jours, venu lui dire que feu M. ſon mari avoit reçu cette quittance tel jour, dans ſons cabinet, et à telle heure, lorſqu'il liſoit tel article de Bayle, et qu'ayant eu enſuite à s'interrompre pour quelque autre affaire, il avoit placé la quittance où il en étoit de ſa lecture ; et où on la retrouva effectivement, tel tome, page tant. La reine nous répondit que très-peu diſpoſée à croire à de ſemblables merveilles, elle avoit néanmoins voulu mettre à l'épreuve le conſeiller des mines, M. Swédenbourg, qu'elle connoiſſoit ; que le trait que je venois de citer, étoit un de ceux dont on lui avoit parlé, et qui l'avoient le plus étonnée, quoique d'ailleurs elle n'eût pas cherché à en conſtater la vérité ; que M. Swédenbourg étant tant venu un ſoir à ſa cour, elle l'avoit pris à part, et l'avoit prié de ſavoir, de feu M. ſon frère, le prince royal de Pruſſe, ce que celui-ci lui avoit dit au dernier moment où elle l'avoit vu avant de ſe rendre à Stockholm ; que ce qu'elle demandoit étoit une choſe qui de ſa nature ne pouvoit avoir été redite par feu M. ſon frère, comme certainement elle n'avoit jamais ſongé à en parler à qui que ce fût ; que quelques jours après ſa demande faite à Swédenbourg, ce conſeiller étoit revenu chez elle au moment où elle étoit au jeu, et l'avoit priée de lui accorder une audience particulière ; ſur quoi elle lui avoit répondu qu'il pouvoit lui parler devant tout le monde ; mais que Swédenbourg avoit déclaré ne pouvoir dire devant des témoins ce qu'il avoit à lui répéter ; que cette réplique l'avoit déjà fort agitée ; qu'elle avoit donné ſon jeu à une autre dame, avoit prié M. le ſénateur de Schwérin, préſent au récit qu'elle nous faiſoit, de vouloir bien venir avec elle, et avoit paſſé dans une autre pièce où il n'y avoit perſonne ; que là elle avoit poſté M. de Schwérin ſur la porte, et s'étoit avancée juſqu'au fond de cette pièce avec Swédenbourg, qui lui avoit dit : ' Madame, vous avez fait vos derniers adieux à feu monſeigneur le prince de Pruſſe, votre auguſte frère, à Charlottembourg, tel jour, à telle heure de l'après-midi : en traverſant enſuite la longue galerie du châ-

teau

teau de Charlottembourg, vous le rencontrâtes encore; et là, il vous prit par la main, et vous conduisit à telle croisée où il ne pouvoit plus être entendu que de vous, et vous dit ces mots....' La reine ne nous indiqua point les mots dont il s'agissoit: mais elle protesta que c'étoient bien ceux que lui avoit dits son frère, et qu'elle n'avoit certes pas oubliés: elle ajouta, qu'elle avoit manqué se trouver mal en ce moment; et finit par interpeller M. de Schwérin, qui dans son style laconique, se contenta de dire: 'Madame, tout cela est vrai, au moins en ce qui me concerne.' Je dois encore ajouter ici que la reine, tout en garantissant la vérité de son récit, ne parut point croire aux conférences de Swédenbourg avec les morts. 'Mille événemens, nous dit-elle, paroissent surnaturels et sont inexplicables pour nous, qui n'en connoissons que les résultats; et les hommes qui ont de l'esprit et qui aiment le merveilleux, en profitent pour se faire une réputation extraordinaire. M. Swédenbourg étoit savant, et très-habile dans son état: il a toujours passé pour un brave homme: je ne puis point comprendre comment il a su ce que personne ne devoit savoir: mais enfin je ne crois point qu'il ait eu un entretien avec feu M. mon frère'." (II. p. 237.)

The account given in the second volume of the Princess Amelia, the youngest and favourite sister of Frederic, is so obscure, that we could make nothing of it: but in the fourth volume, we found, under the article Baron Trenck, the solution of the enigma. It appears that a mutual passion subsisted between this princess and Trenck:—it was to this circumstance Trenck owed his long and cruel imprisonment, and the princess her extraordinary premature decrepitude. The princess did not abandon her lover in his misfortunes: she spared no pains nor cost to facilitate his escape; and when he was imprisoned the second time, it was she who, with ten thousand ducats, bribed the agent who influenced the Empress Queen to obtain his release of Frederic.

Frederic's eldest sister was the Duchess of Brunswick, whose history, and that of her two sons, Prince William of Brunswick and Prince Frederic, form a very agreeable part of M. Thiebault's work.

Prince William was only nineteen years old when the king his uncle gave him a regiment. The following anecdote shows the wit and playfulness of this Prince.

"'..... Que faites-vous à Potzdam?' demandois-je un jour au prince Guillaume.—'Monsieur, me répondit-il, nous passons notre vie à conjuguer tous le même verbe; oui, Monsieur, nous faisons tous une conjugaison, et toujours la même: *je m'ennuie, tu t'ennuies, il s'ennuie, nous nous ennuyons, vous vous ennuyez, ils s'ennuient; je m'ennuyois, je m'ennuierai, etc.* enfin, Monsieur, la conjugaison toute entière; voilà notre unique occupation.'"

"Il

" Il lui prit fantaiſie un ſoir de paſſer en revue les ſouverains de l'Europe. 'Monſieur, me dit-il, nous ſommes ſeuls; perſonne ne peut nous entendre: médiſons des rois!—Je le veux bien, lui répondis-je en riant; vengeons-nous de ce que nous ne le ſommes pas nous-mêmes!—Nous excepterons Frédéric, parce que nous ſommes chez lui, qu'il eſt mon oncle, qu'il nous donne du pain à tous deux, et ſur-tout parce que c'eſt un grand homme.—Oui; excepton-le; ce ſera de notre part un acte de ſageſſe et de juſtice; en vérité, il le mérite, et nous le devons.—Nous excepterons encore le vieux Amédée; il a été aſſez bon roi durant tout ſon règne, toujours appliqué à ſes devoirs, fidèle aux règles de la ſaine politique, et même grand dans ſes premières époques.—Allons, en faveur de la perſévérance, d'Amédée à vouloir faire le bien, pardonnons-lui ſa honteuſe jalouſie contre le vieux maréchal de Villars: paſſons à un autre.—Nous ne parlerons pas de Marie-Thérèſe, quoiqu'il ne ſoit pas impoſſible de tirer quelques bonnes anecdotes des longs ſervices de Meſſieurs Van-Switen, Métaſtaſio et Kaunitz à ſa cour; mais elle a eu une époque ſi brillante en montant ſur le trône; elle a été ſi grande alors, qu'on ne doit voir que cette partie de ſon règne, et qu'il ſemble juſte d'étendre le rideau ſur tout le reſte, d'autant plus que c'eſt une dame, et une très-belle dame.—Je ſuis bien aiſe, monſeigneur, puiſque nous avons un rideau, que nous nous en ſervions, ſur-tout pour Marie-Thérèſe, qui cependant eſt, dit-on, ſi belle à voir.—Nous ne parlerons pas non plus de Catherine ſeconde, pour laquelle nous retrouverions dans l'antiquité plus d'une comparaiſon aſſez juſte; nous n'en dirons rien, non-ſeulement parce qu'elle a auſſi de grandes qualités, mais parce qu'elle eſt trop près de nous, et que la foudre eſt dans ſes mains.—En effet, il me ſemble que j'entends gronder le tonnerre; éloignons-nous! Cependant, monſeigneur, voilà déjà bien des exceptions: ſi nous ſommes toujours ſi ſages, nous n'aurons plus à médire de perſonne.—Ne craignez rien; nos exceptions n'iront pas plus loin. Ainſi, commençons.... Louis XV! n'eſt-ce pas Sardanapale dans la boue, et qui y barbote ſans honte?—Vous formez vos tableaux d'un ſeul trait, à ce qu'il paroît.—Je ne ferai guère plus long ſur ſon vieux couſin le roi d'Eſpagne, qui pourtant ne lui reſſemble en rien: Charles étant roi de Naples, avoit été forcé de ſigner un traité de neutralité, au commencement de la guerre de ſept ans; et cela ſur la ſommation d'un commodore anglois, qui, ſe préſentant devant Naples, avec quatre vaiſſeaux de guerre ſeulement, avoit eu l'inſolence de déclarer qu'il alloit bombarder cette ville, s'il n'avoit pas cet acte ſolemnel dans deux heures. Jamais ce roi n'a pu, même étant monté ſur le trône d'Eſpagne, oublier cette ſorte d'affront; et pour obtenir plus facilement une vengeance au moins apparente, il s'eſt aviſé de conſidérer les Anglois comme des chats, et par conſéquent les chats comme autant d'Anglois; d'où il réſulte que pour l'ordinaire, après ſon dîner, on amène dans les cours du château, un certain nombre de chats qu'il tue de ſes appartemens à coups de fuſil; ce qui d'une part, menace ſérieuſement Madrid, de manquer de chats un jour; et de l'autre part lui procure à lui-même la

satisfaction de dire ensuite: *J'ai tue tant d'Anglois aujourd'hui.*—Je lui pardonne cette rancune; elle est bien fondée: quant à la vengeance, elle présente une allégorie remarquable; et du reste, il s'en tient à l'allégorie en attendant mieux; il est au moins de bonne foi: on sait d'ailleurs de combien d'établissemens utiles il a enrichi l'Espagne, qui lui doit plus qu'á aucun de ses prédécesseurs.—Et mon cher oncle le roi de Suède, (l'époux de la reine Ulrique), qui à la vérité est bon et brave homme, et qui ne desire que le bien, mais qui n'ayant ni activité ni énergie, ne fait pas plus le bien que le mal!—Ah, le bon roi, monseigneur!—Et mon cher oncle le roi de Danemarck, (le père du roi actuel), qui a si soif dès le matin, que ce besoin seul emporte tous ses soins.—Ceci n'est pas le plus grand mal de ce monde, pourvu qu'il boive à la santé de ses peuples.—Et mon cousin le roi d'Angleterre, à qui l'on compose de la manière la plus concise, la phrase qu'il a à dire à son parlement: à qui on la répete pendant huit jours de suite, à qui on l'écrit en gros caractères dans son chapeau, à qui enfin on la souffle quand le moment de la débiter est venu, et qui malgré tous ces secours ne peut pas la dire.—Ses ministres sont donc bien contens! etc.' Quand il eut poussé cet examen critique, beaucoup plus loin que je ne le fais ici, il s'arrêta tout-à-coup au milieu de son cabinet où nous nous promenions, et me dit en me saisissant par le bras: 'Monsieur, avouez que si le bon Dieu se mêle de nos affaires, il faut qu'il fasse bien peu cas de nous, puisqu'il choisit des hommes semblables pour nous conduire'!" (II. p. 324.)

Prince Frederic was still more addicted to mirth and gaiety than his brother.

The third volume contains anecdotes of the court of Frederic, of the alliances formed by him, of the celebrated travellers who visited his court, and of the foreign ministers who resided there during his reign.

The following anecdote of M. Morien, the chamberlain of the Queen mother, must surely be an exaggeration.

"Ce chambellan étoit si borné d'esprit, qu'il étoit devenu la fable de la cour, et que longtemps après sa mort, on en citoit encore des traits incroyables; comme de n'avoir pu se souvenir si au siége de telle place, il avoit été assiégeant ou assiégé; et si en telle campagne militaire, c'étoit lui ou son frère qui avoit été tué: c'est à lui que le marquis d'Argens a prêté et fait lire sept fois de suite le même volume, et qui interrogé ensuite s'il étoit content de cet ouvrage, répondit: 'Monsieur, je le trouve admirable; cependant s'il m'est permis de le dire, il m'a paru que l'auteur se répétoit quelquefois.' L'envoyé d' Angleterre le priant de présenter à sa majesté, un comte d'Essex voyageur, ajouta qu'au reste ce n'étoit pas le comte d'Essex que la reine Elisabeth avoit fait décapiter; et lui à l'heure des présentations, dit à la reine-mère: 'Madame, j'ai l'honneur de présenter à votre majesté, M. le comte d'Essex, Anglois et voyageur: au reste, monsieur l'envoyé d'Angleterre

d'Angleterre m'a bien assuré que ce n'étoit pas le comte d'Essex que la reine Elisabeth a fait décapiter'." (III. p. 4.)

Baron Poelnitz forms a curious article. He was a free-thinker, who made a mockery of religion, and yet dreaded the punishments which it denounces to the wicked. This he carried to its utmost pitch, for in his last illness, after he had received absolution from his confessor in the morning, he affected to turn it into ridicule in the afternoon, and died miserably the next day.

In M. Thiebault's work we are often forcibly reminded of the very entertaining anecdotes contained in Wraxall's Memoirs, and it is difficult to say which work is the most amusing; but in no instance was Wraxall brought to our recollection more strongly than by M. Thiebault's account of the money hunters.

" Je vais rapporter une anecdote difficile à croire, et que cependant madame du Trousel, qui étoit nécessairement très-bien instruite, et qui aimoit à être franche, m'a contée et affirmée cent fois. Je la rapporte, parce qu'elle montre de quoi la superstition rend capables les hommes, même les mieux nés, lorsque la cupidité ou quelque autre passion les excite. Son premier mari, M. de Kleist, et plusieurs autres nobles de la première distinction, des généraux sur-tout, et quelques autres personnes occupant des places très-élevées dans le gouvernement, trouvèrent quelqu'un qui prétendoit avoir le moyen de forcer le diable à révéler les endroits secrets où seroient cachés tous les trésors qu'on auroit autrefois enfouis dans l'Allemagne. Ils formèrent entr'eux une association d'honneur, pour obtenir la connoissance bien détaillée de ce moyen si précieux, et pour l'employer ensuite à frais et profits communs. Ils payèrent fort cher cette découverte, et promirent en outre une part à celui qui la leur vendit, et qui de cette sorte devint leur guide. Il n'y a point d'extravagances qu'il ne leur fit faire : toutes les momeries que l'on peut retrouver dans les contes de *sabbath* et de sorcelleries, furent sérieusement et mystérieusement pratiquées; on conjura le diable de toutes les manières, à toutes les heures de la nuit et dans les endroits les plus déserts. On lui fit toutes sortes de sacrifices qui coutèrent des sommes considérables. Il y en eut un entr'autres, où il étoit essentiel d'immoler à l'esprit malin un bouc parfait, et qui n'eût pas un seul poil qui ne fût bien noir. Pour découvrir ce bouc et se le procurer, il fallut parcourir non-seulement les provinces prussiennes et pays voisins, mais toute la Pologne, la Lithuanie, etc. On le trouva enfin, et ce fut une grande joie pour nos conjurateurs; jamais bouc si précieux ne fut immolé à Bacchus. On le paya au poids de l'or, et on l'amena en Brandebourg avec tous les soins et les ménagemens possibles. On fit le sacrifice dans la plus grande régularité, en présence de tous les associés; on n'épargna pas les louanges au

diable;

diable; mais il fut ſourd ou n'eut point de tréſors à découvrir; ſoit ingratitude, ſoit malice, il ne répondit point. Telle fut l'iſſue de cette grande entrepriſe, qui coûta de fortes ſommes aux associés et ſur-tout à M. de Kleiſt, et qui ne leur laiſſa que la promeſſe ſolemnelle qu'ils ſe firent en ſe ſéparant, de ſe garder réciproquement un ſecret inviolable. Mais quel eſt le ſecret qu'une femme adroite ne pénètre pas, quand elle s'y croit intéreſſée? La belle de Kleiſt découvrit celui-ci, et elle ne promit point de le taire; ou bien, il faut dire qu'elle oublia cette promeſſe envers moi.

Qui ne ſeroit pas étonné que des hommes de rang, dont quelques-uns avoient du mérite, des talens et des lumières, aient été capables d'une telle ſottiſe? Et c'eſt ſous le règne de Frédéric, à ſa cour, autour de lui, que des hommes qui l'entendent et l'admirent, ſe laiſſent aller à de ſi honteuſes foibleſſes! Voilà donc ce que c'eſt que la nature humaine! Près de ce roi philoſophe, auteur du *Commentaire Sacré* ſur le conte de *Peau d'Ane*, on voit un Laméthrie, apôtre du matérialiſme univerſel, qui fait le ſigne de la croix quand il tonne! Maupertuis, qui ne croit guère en Dieu, dit régulièrement à genoux ſes prières du ſoir! D'Argens, encore plus éloigné de toute idée religieuſe, ne ſupporte pas d'être treize à table! La princeſſe Amélie, ſœur chérie de Frédéric, et ayant preſque autant d'eſprit et de philoſophie que lui, ſe fait dire la bonne-aventure! Et la moitié de la cour croit à la femme blanche, qui, armée de ſon grand balai, apparoît dans une ſalle du château, et balave de toutes ſes forces, quand il doit mourir quelqu'un de la famille royale dans l'année! O eſpèce humaine, de quoi oſes-tu t'enorgueillir! (III. p. 116.)

The Abbé Raynal was one of the literati who viſited Pruſſia during M. Thiebault's ſtay. The account given of him is by no means a flattering one, although we are convinced that it is perfectly juſt. A thouſand inſtances are recorded of his meanneſs. His ſuppoſed talent of converſation is proved to have depended on artificial means, as he had a manuſcript volume of anecdotes, which he conſulted every day before going into company; but his memory was not good enough to preſerve him from endleſs repetitions, which were pleaſantly alluded to by the Princeſs Ferdinand, whoſe raillery occaſioned him to leave the country.

The Comte de Guines, when he was ambaſſador from France at Berlin, diſplayed a magnificence that excited the jealouſy of the reſt of the diplomatic corps. M. Thiebault has dined with him when the party conſiſted of thirty perſons, every gueſt having a livery ſervant of the ambaſſador behind his chair, two huſſars waiting on himſelf, while ſix butlers, in elegant laced dreſſes, ſerved and removed the diſhes.

" Cet ordre étoit tout neuf à Berlin, et très-mortifiant pour les hommes du même rang, qui ne pouvoient pas l'imiter.

" Le

" Le corps diplomatique ſur-tout étoit ſecrètement humilié de cette pénible et honteuſe impuiſſance; et l'on n'y ſongeoit qu'aux moyens de s'en dédommager par quelque aventure ou ſcène propre à ternir l'éclat dont cet homme s'environnoit; lorſqu'on vit arriver à Berlin un ambaſſadeur de Ruſſie vers l'occident de l'Europe, qui alloit préſenter ſon épouſe à Péterſbourg, près d'un an après leur mariage. Comme ces nouveaux mariés devoient s'arrêter quelque temps à Berlin, le prince Dolgorouki, miniſtre de leur ſouveraine en cette ville, eut à les préſenter à la cour, et à les produire dans ſes ſociétés particulières et diplomatiques. Ainſi il donna pour eux à toutes les ambaſſades un grand dîner, où M. de Guines fut placé à côté de la belle dame. Celle-ci, déjà inſtruite des diſpoſitions ſecrètes des eſprits, avoit mis à ſon doigt une bague fort jolie qui renfermoit une petite ſeringue; et au milieu du dîner, elle invita ſon voiſin à en admirer le travail, et à en deviner le ſecret; puis au moment où il ſe baiſſoit pour la conſidérer, elle preſſa contre un point de l'anneau placé dans l'intérieur de la main, et fit jaillir dans les yeux du curieux complaiſant le peu d'eau que la bague contenoit. M. de Guines rit de l'aventure, en plaiſanta avec honnêteté, s'eſſuya le viſage, et n'y penſa plus: mais la dame rechargea la bague ſans qu'il s'en aperçut, et quelque temps après, feignit de vouloir parler à ce voiſin qu'il s'agiſſoit d'embarraſſer, et lui arroſa le viſage une ſeconde fois. M. de Guines n'eut point l'air d'un homme en colère, et mains encore celui d'un homme décontenancé, mais prenant le ton d'un homme grave qui donne amicalement un avis utile, il dit à la dame: 'Madame, ces ſortes de jeux ſont, pour la première fois, une eſpiéglerie dont on rit; et pour la ſeconde, une étourderie qu'on pardonne à la jeuneſſe, ſur-tout lorſque c'eſt une dame qui ſe la permet: mais à la troiſième fois, ce ſeroit une offenſe, madame; et vous auriez à l'inſtant même, en retour, ce gobelet d'eau que vous voyez devant moi: j'ai l'honneur de vous prévenir.' Madame ne crut pas que l'on osât effectuer une ſemblable menace: ainſi elle remplit et vida ſa bague une troiſième fois aux dépens de M. de Guines, qui à l'inſtant même prit ſon gobelet d'eau, et le lui ſervit comme il l'avoit annoncé, en ajoutant avec calme: 'Je vous en avois avertie, madame.' Le mari prit auſſi ſon parti ſur-le-champ, et déclara que c'étoit très-bien fait, et qu'il en remercioit M. l'envoyé de France. Madame ſe leva de table pour changer de linge; et l'on parle d'autres choſes: ſeulement les amis de l'ambaſſadrice parurent deſirer que l'on ne parlât point au dehors de ce petit incident, ſur lequel tout le monde promit de ſe taire, et qui en effet fut alors connu de très-peu de perſonnes." (III. p. 219.)

We were happy to find that the Engliſh envoys at Berlin appear with much reſpect in the pages of M. Thiebault. Mitchell was the firſt. One day when Thiebault was complaining to him of the inſignificant people whom Frederic admitted into his ſociety

" 'Je vais,' me dit-il, 'vous expliquer cela en deux mots: ces hommes lui ſont néceſſaires comme autant de mouchoirs ſales dans leſquels

leſquels il crache ſon eſprit. C'eſt ſous ce rapport qu'il en a beſoin, et qu'ils lui conviennent." (III. p. 281.)

Mitchell dying at Berlin, was ſucceeded by Elliot, of whom ſome anecdotes of uncommon intereſt are related. During his embaſſy the American war broke out.

" Le roi, dans une audience publique, lui en parla. ' Eh bien, monſieur,' lui dit-il, ' vous voilà donc en guerre avec vos colonies? —Sire, il y a lieu d'eſpérer que nous nous raccommoderons.—Je le ſouhaite ſincèrement, monſieur: mais c'eſt un terrible moyen de ſe raccommoder, que de ſe faire la guerre.—Nous ſommes aſſurés, ſire, que cette guerre ſe terminera heureuſement et bientôt.—Monſieur, j'ai par malheur tant eu à m'occuper de guerre, qu'il peut m'être permis d'avoir à ce ſujet des opinions bien prononcées. C'eſt une choſe effrayante que de ſe faire la guerre même près de chez ſoi: une armée a tant de beſoins, à chacun deſquels il faut pourvoir à l'inſtant même, ſous peine de tout perdre, qu'il eſt bien difficile d'y ſuffire, quand même on a ſes reſſources preſque ſous la main: mais ſi l'armée eſt au bout du monde, ah, monſieur, croyez-en un vieux praticien: pourvoir cette armée de tout ce qu'il lui faut, c'eſt le chef-d'œuvre de la prudence humaine." (III. p. 287.)

The opinions of ſuch a warrior as Frederic ought to have irreſiſtible weight on every government.

Here we ſtop for the preſent, and in a future Number ſhall reſume the fourth and fifth volumes of this highly intereſting work.

[*To be continued.*]

LXIV. ΤΡΥΦΙΟΔΩΡΟΥ ΙΛΙΟΥ ΑΛΩΣΙΣ, &c. *A Thomâ Northmore.* 8vo. pp. 230. Price 11s. in Boards. Payne, London. 1804.

THIS may be juſtly called the age of writers. Every boy that has eſcaped from the tramels of tutorage fancies himſelf qualified to commence author; and the effect is ſuch as might be expected. The world is deluged with traſh, and the preſs groans beneath its load. We are particularly pleaſed, therefore, when called upon to notice men of talents who have turned their attention to ſubjects uſeful to the world and honourable to themſelves: and this praiſe it would be a flagrant act of injuſtice to withhold from gentlemen who, without having that excitement which a learned profeſſion affords, have devoted their hours to the cultivation of antient literature. The encouragement thus given to claſſical purſuits is indeed at all times deſirable: but at preſent it is

particularly so; since the current of fashion runs forcibly against it, and the youth who has quitted his college with a taste for Grecian and Roman letters, is in danger of being frightened out of it, by the terms pedant and bookworm.

Hence the satisfaction we felt, on sitting down to Mr. Northmore's publication, could not be inconsiderable, and was allayed only by a regret that he had not bestowed his learning and labour on an author of greater importance to the republic of letters. The age in which the writer lived, whom Mr. Northmore has undertaken to illustrate and amend, is uncertain. The editor supposes him to have flourished about the fourth century. Suidas mentions him; but says only that he was an Egyptian, without giving any intimation of the æra in which he wrote. Some critics, as La Cerda and Benini, have been extravagant enough to maintain that the poem of Tryphodorus was extant in the time of Virgil. But nothing can be more futile than the reasons they have assigned for the supposition. True it is, that passages are to be found in the Mantuan bard, which have a strong resemblance to others to be found in the Greek poet: but surely it is as reasonable to conceive that the latter copied from the former, as that the former copied from the latter. Had Cerda and Benini possessed a critical knowledge of Greek, they could have perceived that their opinion was unanswerably refuted by the very style of Tryphodorus, which Mr. Northmore justly pronounces, "*infimæ esse ætatis.*"

For the first edition of this author we are indebted to the press of Aldus. This was succeeded by that of Jamitius, an. 1557; of H. Stevens. 1569; of Neander 1577; and of Frischlinus, 1588, which last is spoken highly of by Merrick. From this period to the time of Merrick's publication we hear little more of Tryphodorus. His work seems to have reposed amidst cobwebs and dust, unnoticed and unread. Indeed of so little attention has he been thought worthy, that on examining a public library* which is inferior to no one for the variety of its editions, we could discover no antient copy of this writer. The edition which Merrick published is a good one. Although young when he brought it out, his notes evince him to have made great progress in Grecian literature, and to have been intimately acquainted with every thing of value that former commentators had written upon his author. But he acknowledged that some passages remained, on which a future critic might exercise his skill, and he confessed that a far-

* The Bodleian.

a farther collation of MSS. was required to render the work complete.

The want of which the Oxford editor complained has now been in a great meaſure removed. Two MSS. have been conſulted by the Italian editor Bandinius, of whoſe labours Mr. Northmore has availed himſelf; and from the ſuperior readings which one of them in particular affords, he has been enabled to give a text much more pure and perfect than that of any of his predeceſſors. On this point we ſhall allow the editor himſelf to ſpeak. After noticing Merrick's confeſſion, that the farther aid of MSS. was neceſſary to correct ſome errors and ſupply ſome chaſms, he ſays;

"Hanc opem accepi ex editione Florentinâ ab Ang. Marc. Bandinio editâ A. D. 1765. e quâ varias lectiones duorum optimorum codicum literis A. B. notatas deprompſi; et quid ſibi velint ex his Bandinii verbis eſt diſcendum. Antiquos Mediceæ Laurentianæ Bibliothecæ Codices MSS. deprompſimus. Primus eſt Plut. XXXII. Cod. XVI. chartac. in 4. Sec. XIV. optimæ notæ; quem indicabimus literâ A. Alter eſt Plut. XXXI. Cod. XXVII. item chartac. in 8. Sec. XV. quem literâ B. deſignamus." (Præfat.)

The value of the former of theſe manuſcripts will be evident from the number and importance of the various readings which it has ſuggeſted; ſometimes reſtoring words which no power of conjecture could have diſcovered; ſometimes ſupplying even whole lines. To theſe, in our ſubſequent obſervations we ſhall call the attention of our readers in as brief a manner as poſſible.

L. 2. Ἀργείης ἱππηλάσιον ἔρξον Ἀθήνης,
Αὐτικα μοι σπεύδουσι, πολὺν διὰ μῦθον ἀνεῖσα,
Ἔννεπε Καλλιόπεια.

Theſe lines have perplexed commentators. Mr. Northmore imagines that διὰ may be joined with ἀνεῖσα, and that the compound may retain the ſame meaning as the ſimple verb. If the line be not an interpolation, we think this the beſt explanation that can be given of it. We ſuſpect however that the whole verſe is ſpurious. Perhaps it was the work of ſome poetaſter, who, ignorant that the firſt ſyllable in διὰ, *divina*, was long, intended it as an epithet of Καλλιόπεια. Mr. Northmore once doubted whether διὰ was not adverbially uſed, as prepoſitions in Greek frequently are. We think this language incorrect: the noun that is governed by the prepoſition is ſometimes omitted, but the ſenſe eaſily ſupplies it; and they are as much prepoſitions when thus applied, as when otherwiſe. This is the caſe in Engliſh alſo, Mr. Northmore obſerves, and inſtances it by the phraſe "*letting drop through.*"

Here it is evident that *through* is a prepoſition in the ſtricteſt ſenſe; and that the mind of the hearer eaſily ſuggeſts *that* through which the thing ſpoken of drops. Mr. Northmore corrects himſelf indeed by adding, *ſeù potius ellipticè*; but as he uſes *adverbialiter* in all other places, we deem it neceſſary to declare our diſlike to this improper mode of expreſſion. We take this opportunity alſo to ſay, that we ſee no ſufficient reaſon for diſſenting from Heyne, who thinks that the διὰ πάντα τελεντᾶ of Homer is equivalent with διατελευτᾶ πάντα. The figure tmeſis is common in good writers, and we know not why it ſhould be withheld from the Mæonian bard.

L. 5. "ἀρχαίην ἔριν ἀνδρῶν . . . . . κεκριμένου. Hunc locum ita emendat cel. Wakefield ad Virg. Georg. ἀρχαίων κεκρίμενν. et ſubjicit 'ἀρχαίων ἀνδρῶν ut Apoll. Rhod. 1.

'Αρχόμενος σέο Φοῖβε παλαιγενέων κλεὰ φωτῶν
Μνήσομαι.

et τῷ κεκριμένην πολέμοιο, *per bellam dijudicatum*, nihil novi elegantius et magis Atticum leporem ſapiens.' Georg. iii. 538. Ad auctorem preſertim recentiorem corrigendum non ſufficere opinor correctionem Atticum leporem ſapere."

The truth of this obſervation we acknowledge. Yet we candidly confeſs our preference for Wakefield's conjecture. It appears more natural for a poet to ſay, "he had choſen as his ſubject the diſputes of heroes of old, which were at length terminated by the deciſion of war, than to ſay, he had choſen to ſpeak of this diſpute now the war was ended." We muſt differ alſo from our preſent editor with reſpect to κᾶλω μύονλες, l. 15. Merrick conjectured κάλω νύονλες;* Heyne ad Hom. Il. B. 148, κἀν-μύονλες; of which he ſays, "Vox reſtituenda haud dubitanter Tryphodoro;" and we are diſpoſed to pronounce the ſame. The change of ω into η, or η into ω, is ſo ſlight, and ſo common in MSS. that we are not deterred by their oppoſition. ρηχθεῖσα, v. 10, which our editor has reſtored from A. in the place of λωθεῖσα, has our entire approbation.

L. 25—8, are thus reſtored, partly on the authority of manuſcripts, partly in compliance with Wakefield's ſuggeſtions.

Κλᾶιον μέν Λύκιοι Σαρπηδόνα, τόν ποῖε μᾶτηρ
Ες Τρόιην μὲν ἔπεμψεν ἀγαλλομένη Διὸς εὐνῆ
Δουρὶ δὲ Πατρόκλοιο Μενοιτιάδαο πεσόντα
Αἱμαλι δακρύσας ἐχύθη πατρώιος Αἰθὴρ.

The

* Mr. Northmore ſpeaks of him as having propoſed κᾶλημύονλες alſo. But, on conſulting his edition, we can diſcover no foundation for it.—*Rev.*

The laſt of theſe lines is not to be found in common editions. It is preſerved in Cod. A. which however has ἄνερ for ἀιδὴρ. The correction is Wakefield's; who alſo wiſhed to read for μὲν επεμψεν, πέμψε μέν'. But the old reading is very properly defended by Mr. Northmore, although we cannot agree with him that there is no correſpondent δὲ. We do not think him however equally ſucceſsful in vindicating ἀνεδύσσαλο. l. 31. A word is manifeſtly required ſignifying to *put on:* nor can we conceive that a ſolitary line of Nonnus is ſufficient evidence of ἀνεδύσσαλο having been applied in that ſenſe by authors of his age. It is much more probable that ἐνεδύσσαλο ſhould be reſtored to both. We alſo give a decided preference to περίκυκλον, l. 34, and cannot aſſent to Mr. Northmore in ſuppoſing that περὶ may be uſed adverbially, as he is pleaſed to call it. Beſides the conſtruction evidently requires an adjective. πάρ-ξενον, l. 35, which he has taken into the text, is certainly the right reading: and we are of opinion that Mr. Northmore has propriety on his ſide in retaining χόρον πόλεμοιο; for which Wakefield would have ſubſtituted μόθον π. In l. 46, we are not ſatisfied that ἐπίξενος as edited by Ald. and which is ſupported by MS. Reim. is not the true reading.

55-6. Ἦλθε δὲ καὶ Δαναοῖσιν ἐὸν Ἑρέης ἀγγὸν ἄγουσα
Λήσῃ μὲν εὖσα, φίλοις δ' ἐπίκουρος Ἀθήνη.

"Ita optime legit A. niſi quod habet Ἀθήνης, olim nec ſenſu nec metro integer ſic ſe habuit locus.

Ἦλθε καὶ Δαναοῖσι νέου (et νέος) Ἑρέης ἄγεσθαι
Λήσῃ μὲν εὖσα, φίλης ἐπίκουρος Ἀθήνης.

Locum prout nunc edidi favet cel. Heynius." This is an admirable improvement of a paſſage that had bad defiance to the powers of conjectural criticiſm; the ill ſucceſs of which ſtands recorded in Merrick's note on theſe lines.—L. 77, φυζίζοος ἔπνε ἀϋτμή. Mr. Northmore informs us, that Cod A. has ἔρρεεν ἀήρ, and he is diſpoſed to conſider it as the true reading. The variation is certainly remarkable, and from the number of inſtances in which this MS. differs in a very ſingular manner from all others, we are led to ſuſpect that Tryphodorus publiſhed (if we may be allowed the expreſſion) two ſeparate editions of his poem, as that great critic Markland thought was the caſe with Max. Tyrius *. For our own parts we prefer ἀϋτμὴ to ἄηρ, but think ἔπνεε foreign to the author's meaning. We would propoſe therefore ἔρρε ἀϋτμή. L. 79, ἀκόυην which had been ſuggeſted by Merrick and others, is ſanctioned

* See the preface to his notes.

tioned by the same Cod. which in the next line also has νάϊα δ'. Both have been admitted into the text with great advantage. In l. 93, we find ἔμπεδον εἰς ἐν ἰοῦσα. This alteration is suggested by Cod. A. and is supported by examples from Apoll. Rhod. Nonnus, Tzetzes, and others.

L. 104. ἐξήτραπλο φόβῳ καὶ κάλλει πολλῷ. "Daufequius legit λόρῳ, Wakefield conjecit φόβῃ; fed utraq. lectio eft inutilis; et verè et pulchrè habet locus ut nunc ftat."

To Mr. Northmore's judgment we moft readily aſſent. The idea of beauty and terror being united in the horſe, is poetical and ſuperior to the general ſtyle of the author. He has us alſo on his ſide in defence of μελίχροϊ, l. 113, which Wakefield wiſhed to alter. ἔτετμεν, v. 105, is a reading *quantivis pretii*. ἔπευξεν affords no tolerable meaning. ὀρνυμένων, l. 109, which Rhodomon. propoſed, and Cod. A. ſupports, is preferred with reaſon to the ὁρμένων of other editions.

L. 118. ——— καὶ ἠερίης ἅτε πηγῆς
Ἐξέκεεν μέγα χεῦμα μελισταγέος νιφετοῖο.

We thus read the laſt line as amended by Merrick, whoſe conjecture Runkenius, that prince of critics, approved. Our editor thinks the correction unneceſſary, as χῦμα is of extenſive ſignification. Of this we are fully ſenſible; but in this place it ſeems improper. Certainly it is more natural to ſpeak of a fountain as pouring forth a *ſtream* than a *wave*. For the ſame reaſon we prefer χεῦμα to the reading of Cod. A. (χᾶτμα), notwithſtanding Mr. Northmore believes that to be the true one. ἠερίης however, which it gives us in the former verſe, is unqueſtionably ſuperior to ἠερίης. The rhythm of l. 121 has alſo been improved by it: ἀνδρομέησιν ἀτὰρ is more harmonious than ἀνδρομέης αὐτὰρ.

L. 131. μητέρος ἐλκομένης is in our opinion juſtly retained. In our judgment, it is not only equal to the ἑλκομένης of Wakefield, but much ſuperior to it. In l. 150 we are diſpoſed to prefer the ᾧ κεν ἕκαστος of the common editions to the ὅς κεν ἕκαστος which Mr. Northcote has printed on the authority of Cod. A. But ἱππιοσυνάων, which it ſupplies in the next line, is, we think, unqueſtionably from the pen of Tryphodorus. ἵππιος ἀνδρῶν of common editions is abſolute nonſenſe: ἵππιον ἀνδρῶν of Rhod. is not much better. Τυδεΐδης, l. 160, we alſo join with Mr. Northmore in approving, as it renders the paſſage much more clear and intelligible.

L. 162. Ἔστικεν Μενέλαος· ἄγεν δέ νιν ἄγριος ὁρμή,
Δηϊοφόνου πόθι δῆριν, ἀπηνέϊ ὀΐεσθαι θυμῷ
Δεύτερον ἀρπακτῆρα γάμου λελιημένος εὑρεῖν.

This

This is a paſſage which has greatly perplexed critics, and various attempts have been made to correct it. The old reading is δίζεῖο. Hence Merrick conjectured Δηΐφοβον πόλι, &c. Friſch. Δηΐφοβον δ' ὄγε δηρὸν: Wakefield, ὅτι δῆριν. Neither of theſe are ſatisfactory. Mr. Northmore by δ' ἕζετο (MS. A. δ' ἔζετο) underſtands ſedebat in equo. This is very tame: perhaps the line may be thus corrected:

Δηΐφοβου πόλι δῆριν· ἀπήνει δ' ἕζεε θυμῷ, *animo vero inefſrænato fervebat.* We would adopt alſo ἄντηκεν in the firſt of theſe lines: and in l. 174 we read καδιππεύσουσιν in the future; ſince the confidence aroſe from the expectation of future conqueſt.

L. 176. Εὐρύπαλος τ' Εὐκιμονίδης, ἀγαθός τε Λεοντεύς.

This line, which is not to be found in Merrick's edition, and of courſe not in thoſe which preceded it, has been reſtored by the aſſiſtance of Cod. A. which preſents us alſo with ἔνι πλερέιξαν, l. 179. Leopardus propoſed ἐνεκτερείξαν, which we think equally good.

L. 189. Ὀτρυγίδης Ἄντιλος. A copulative is here evidently neceſſary, as we have Δημοφόωντ' Ἀκάμας τε immediately before. Mr. Northmore, in our opinion, ſhould have been leſs ſcrupulous, and ſhould have printed Ὀτρυγίδης τ' Ἄ. The circumſtance of the conjunction not being found in MSS. is, in ſuch a caſe as this, of little weight: the inattention of tranſcribers have occaſioned a thouſand ſimilar omiſſions. In l. 184, δὲ is, we think, rightly retained by our editor: and ἀμφρόσιεν, 186, is with juſtice received into the text on the authority of Cod. B. L. 195, μένουσι. "Ita A. B. Reim. & Ald. olim μένονΐες." If μένουσι be received, we humbly imagine that a copulative is required to connect that verb with καταθρώσκουσι, l. 192. One MS. reads καὶ καθρώσκοντες; which, though admiſſible perhaps, becomes harſh, from the number of concurrent participles. The connecting particle may be reſtored, we preſume, by ſubſtituting φρικαλέησι τ' for φρικαλέησιν.

L. 202, 4. ——— τὼ δὲ οἱ ἄμφω
Ὀφθαλμω πεδέονΐες ἐλάνθανον ἐκλὸς ἐόντας
Ἀτρείδης δ' ἐκέλευσεν.

The ſecond of theſe lines is recovered by the aid of Cod. A. Former edit. read τὰ (or τῶ) δὲ οἱ ἄμφω Ατρείδαι ἐκέλευσαν. But Tryphodorus could not have ſo expreſſed himſelf; for he poſitively tells us, v. 162, that Menelaus, one of the Atridæ, was incloſed within the horſe. We are not, however, quite ſatisfied with πεδέονΐες, though we have nothing better to offer in its place. Had not σκοπὸς immediately preceded, we ſhould have propoſed σκοπέονΐες with ſome degree of confidence.

The same MS. inserts a verse also after Δὴ τότε κηρύκων, nine lines below, without which the sense and construction is evidently embarrassed: it is as follows:

Φύγειν αγγελέουσα, καὶ ἐλκέμεν εἰς ἅλα κοίλην.

In v. 204, we have no hesitation in saying we prefer ἵππον ὅπερ κεκάλυπτο. Allowing, as we most readily do, that the construction for which Mr. Northmore contends is admissible, yet in this place it greatly perplexes and obscures the meaning of the author.

L. 216, 17. Νηοσὶν ἀναπλώεσκον ἀπὸ Ροιτείαδος ἀκλῆς
Ὅρμεν ἐς αντιπέραιον εὐσεφάνου Τενέδοιο.

The last of these lines is omitted in all the editions, and seems only to be found in Cod. A. Although the commonly received text can be explained, yet the addition of this line contributes greatly to the sense; and came, we have no doubt, from the hand of Tryphodorus. The same MS. furnishes a good emendation in l. 223: it has λόχον πολυωπὸν. Thus also Homer, Od. x.

" Δικλίδι ἐξέρυσαν πολυωπῷ."

The whole of the simile, indeed, has received very considerable benefit from the collation of Cod. A. δεδυκὼς, l. 225, is from Heyne's conjecture, and is countenanced by Cod. A. which exhibit δεδηκὼς. In the next line we have ἔλαθεν on the authority of the MS. itself. In l. 221, Mr. Northmore might have ventured, without the imputation of rashness, to have admitted his conjecture (τεύχων) into the text: κρυπτοὶ δόλον κεύθων is a most disgusting tautology.

L. 233. ἐπιπνείουσα καὶ ἀυτὴ. "Ita optimè Band. e Cod. A. ἔπιπνυέ γε καὶ ἄυτῃ. B. & Reim. ἐπίπνειεν δὲ καὶ αὐτῇ. Ed. Oxon." Mr. Northmore considers this phrase, then, we presume, to be the nominative absolute, as grammarians term it. Countenanced as it is by MS. it has a deserved preference, although the reading of the edit. Ox. is a good one. We are informed that the same MS. inverts the common order of v. 236 & 237; but it is of little consequence which arrangement is preferred. φῶτον, which it furnishes, l. 237, is of more importance. Leopardus had replaced it on conjecture, although the present editor omits noticing the circumstance. We are of opinion that ἄλλος, l. 240, and ἄθελε, l. 246, ought to have been honoured with a place in the text, sanctioned as they are by Cod. A. L. 249, περικλάζουσι is received on its authority; but perhaps περικράζουσι, as other editions read, is equally good. Ἀργείοιο, l. 257, is doubtless the true reading, and is infinitely

superior

ſuperior to Wakefield's ἐγλείσι: the paſſage, as commonly printed, is manifeſtly depraved.

L. 275, 6. Οἱ δὲ νοοπλήγεσσιν ατασθαλίῃσι δαμέντες
Εἰμαλὲ μὲν μ' ἀπέδυσαν ἀειζελέῃσι δ' ἰμάσθλαις.

Mr. Northmore has thus edited theſe lines; partly on the authority of MSS., partly from conjecture. All MSS. read either νοὸν πληγῇσιν or νοῶν πλ. Rhodom. firſt ſuggeſted νοοπλήγεσσιν, though he candidly confeſſes his doubts whether an example of it can be found. We are induced to ſuſpect that νοὸν is correct, and that under πληγῇσι ſome epithet is concealed. δάμεντες is from Cod. A. which has alſo εἰμαλὲ μὲν μ'. L. 287, the editor expreſſes a doubt whether ἀιρεῖ might not have been intended for the future by Tryphodorus. We think it could not: ἀρῶι we ſhould conſider as coming nearer to the truth. To the inſertion of αὖ, however, l. 294, he has our cordial aſſent: it is, as Mr. Northmore juſtly obſerves, frequently ſo uſed by Homer. The ſame may be ſaid of αὖτε. See Il. B. 819.

L. 302, 3. Ἄμμι δ' Ἀθηναίη ἐρυσίπτολις ἠγεμονεύσι
Δαιδάλεον σπεύδουσα λαβεῖν ἀνὰ θημα καὶ αὐτή.

Theſe lines are entirely omitted in other editions, but have been at laſt recovered from Cod. A. Mr. Northmore propoſes ὔμμι for ἄμμι. But perhaps Sinon artfully uſes this expreſſion; inſinuating, that as he had now abandoned his old aſſociates, his ſafety depended on the ſafety of the Trojans and their city. We ſhall take the liberty of ſaying, by the way, that we prefer the ἔγχος Ἀχαιῶν, l. 297 of Cod. A. to ὗας Ἀχαιῶν of Mr. Northmore and other editors. L. 305, 6, Merrick's conjectures are admitted into the text with reaſon. There ſeems to be no ground for queſtioning their truth. ἀρισήεσσι βεβυσμένον, l. 309, is from Cod. A. Rhodom. had conjectured the ſame. Βεβασμένον, which has hitherto uſurped its place, is entirely foreign to the poet's meaning.

L. 313. οἵη καὶ, &c. vulgo ita legitur,
Οἵη καὶ Τρώεσσι φθισίπορος ἄτη
Ἐς πόλιν αὐτοκέλευθος ἀμησάμεναι Σιμόεντος
Ἕτερον αυχενίους πλοκάμους σφέλεραιο φονῆος.
Locum præcipue ex A. reſtituimus.

On reading this note, we naturally ſuppoſed that Mr. Northmore was the firſt who had ſupplied the deficiencies and corrected the errors of this paſſage: great, therefore, was our ſurpriſe, on turning to Merrick's edition, to find that he had done much towards the reſtoration of purity to his author; a circumſtance entirely unnoticed by the preſent editor. Merrick's text is as follows:

Οἵη

Οἳη καὶ Τρωέσσι τότε φθισίβροτος ἄτη
Ἐς πόλιν αὐτοκέλευθος ἐκώμασεν, οὐδέ τις ἀνδρῶν
Ἤθελεν εὐνέκα λάθρον ὑφέλκειο πένθος Ἀχαιῶν,
Ἀιθέα δὲ δροσόεντος, αμητόμενοι Σιμόεντος,
Ἕστεφον αὐχενίους πλακάμους σφετέρουο φονῆος.

Mr. Northmore's differs from this in the following particulars: l. 1, φθισίμβροτος: l. 3, πένθος ἄλαστον (Merrick had conjectured πλῆθος Ἀχαιῶν): in the laſt line αὐχενίους τεφάνους. The only reading of importance, therefore, for which we are indebted to the reſearches of the preſent editor, is πένθος ἄλαστον. Many will think that πλοκάμους is full as good as τεφάνους: although we know that Plato has, in his Symp. ἐτεφανωμένον κιττοῦ τινι στεφάνῳ, and that ſuch phraſes as ὀδὸν ὀδεύειν are common, we do not recollect an inſtance in point that reſembles τεφάνους αὐχενίους τεφάνειν. We were almoſt tempted to ſay it was not ingenuous in Mr. Northmore to conceal the benefit Merrick had conferred on his author.

L. 318. "ἐρεικομένη. Hunc optimam conjecturam Rhod. & Merrick in textum recepimus. Vulg. ἐρειδομένη. In MS. Reim. ἐρειομένη."

Read this, ye ridiculers of conjectural criticiſm, and bluſh. In l. 319, we would ſubſtitute, with Wakefield, ὑπεδρυχᾶτο for ὑπιρθ. Mr. Northmore is of opinion that the common reading may be explained *valde*, ultra modum gemuit. But, with this explanation we are not ſatisfied.

[*To be continued.*]

ART. LXV. *Volney's View of the Climate and Soil of the United States of America.*

[*Continued from page* 449.]

IT appears that the climate of America is materially changed in all thoſe parts which have been cleared by ſettlers, but the change is not at firſt for the better. Dr. Ruſh, whoſe enquiries are the fruit of an extenſive correſpondence, remarks, that bilious fevers have every where followed the cutting down of woods, the clearing of lands, and the drying of ſwamps; that ſeveral years cultivation are required to mitigate them, or make them diſappear; but that pleuriſies, and other inflammatory diſeaſes, formerly almoſt the only diſorders known, are now much leſs common: which proves an evident diminution in the purity of the air, or in its proportion of oxygen. The modern theory of chemiſtry very readily explains how this muſt of neceſſity reſult from the emanations produced by a ſoil conſiſting of an accumulation of putrifying matters being ſuddenly burned up. M. Volney offers a curious proof of the general

neral infalubrity of the American climate. He fays, when he was in Syria, he had his health remarkably well, but that in America he was frequently attacked by diſeaſe: he appears to forget that he was grown nearly twenty years older. The principal diſeaſes of America are, 1, catarrhs, frequently terminating in pulmonary conſumptions, which yearly ſweep off vaſt numbers of young married women and girls in the flower of youth and beauty; 2, Defluxions in the gums, rottenneſs of the teeth, and their conſequent premature loſs; 3, Autumnal intermittent fevers, which prevail in the United States to a degree of which no idea can be conceived; 4, The well-known ſcourge, the yellow fever.

The firſt claſs affects women more than men, on account of their light and airy dreſs, the French faſhions having already reached America.

"It muſt be confeſſed that in order to obtain their introduction, even in the height of the revolution, theſe faſhions were obliged to procure letters of naturalization from England: for it is neceſſary I ſhould obſerve, for the inſtruction of the amateur, and the important hiſtory of modes, that I found the Pariſian dreſs of 1793 arrived at Philadelphia in 1795, and that of 1794 did not reach the ſame place till 1796; and when I was anxious to know what became of them during the intermediate years, I was informed that they went to London, where they received the Engliſh ſtamp, for which the Americans have retained a filial reſpect. In the cities on the coaſt, where the people are eager to imitate Europeans, theſe colds have other cauſes, in over-heated apartments, balls, tea-parties, and feather-beds; ſometimes indeed in the German faſhion, that is, a feather-bed to ſleep on, and another as a coverlet. Fits of coughing themſelves are ſufficiently weakening to the lungs, but they become particularly injurious by the repeated ſucceſſion of colds. In the courſe of two winters, I obſerved a great number of people of faſhion had four or five relapſes, for the rich are particularly liable to colds. The conſequence is, that in a few years the lungs grow feeble, raw, and ulcerated, and becoming the receptacle or emunctory of all the vitiated humours in the whole body, the evil terminates in an incurable pulmonary conſumption." (p. 280.)

The caries of the teeth M. Volney attributes entirely to the habitual uſe of ſalt meats, and of *hot* tea. Almoſt all the young women have their teeth diſfigured by black ſpots. The ſavages who uſe neither ſalted meat nor hot tea, have remarkably good teeth; but ſome women of the tribe of Oneidas Senecas, and Tuſcaroſas, who live within the precincts of the United States, having lately adopted the uſe of tea, their teeth became, in leſs than three years, like thoſe of the whites, diſfigured with black ſpots and rottenneſs.

The

The intermittent fevers are juſtly attributed to the miaſmata of marſhes, which M. Volney properly remarks may be experienced on hills, if to the leeward of marſhes, as well as in low ſituations. He conjectures, that oxygenated muriatic acid gas, which poſſeſſes in ſo eminent a degree the quality of freeing atmoſpheric air from infectious miaſmata, might be advantageouſly uſed to neutralize the morbific gaſes produced in marſhy ſituations. We imagine that the expence would be an inſuperable objection. There appears to be ſome miſtake in the following paſſage. "The action of different gaſes, and particularly of the oxygenated muriatic, which annihilates life without any ſhock, and without any warning, *not by reſpiration alone, but even by cutaneous abſorption*, affords," &c. We never heard of any inſtances of oxygenated muriatic acid gas deſtroying life by cutaneous abſorption.

The following is M. Volney's deſcription of the yellow fever:

"The name of this diſeaſe is derived from one of its characteriſtic ſymptoms, a deep lemon colour, which, in the diſſolved ſtate of the humours, the eyes firſt acquire, and then the ſkin all over the body. It is called by the French fièvre or mal de Siam, the Siam fever or ſickneſs, either becauſe it firſt came from that country, or becauſe the colour of its inhabitants much reſembles that of people who labour under it. The Spaniards call it vomito piéto, the black vomit, from another ſevere ſymptom by which it is diſtinguiſhed. The moſt common and general ſymptoms are the following, which ſucceed each other rapidly in the ſhort ſpace before the diſeaſe decides itſelf for life or death, commonly three days. Some days preceding the attack there is a general ſenſe of laſſitude, pains in the limbs, drowſineſs, and ſometimes ſupor. The fever declares itſelf by a violent head-ach, particularly over the eyes, and behind their orbits: the patient complains of pains along the ſpine of the back, in the arms, and in the legs: great heat and ſhivering alternately ſucceed each other. The ſkin is dry, burning hot, and frequently marked with ſpots, firſt reddiſh, then violet coloured: the white of the eyes is blood-ſhotten, and moiſtened with a ſhining dew: reſpiration is oppreſſed, with frequent ſighs, and the air emitted from the lungs burning hot: the pulſe is various, according to the conſtitution of the patient, and different circumſtances; in general it is hard, frequent, irregular, and even intermittent; if it reſemble the natural ſtate, the danger is greater: faintings and deafneſs, at the commencement of the diſorder, are likewiſe a threatening ſymptom: the thirſt is great; the tongue, at firſt red, becomes covered with a blackiſh fur which grows fetid. The patient complains of a violent heat at the ſtomach: the vomitings change from ſlimy to the moſt corroſive acid, ſometimes without bile, more frequently with green and yellow bile, and then a blackiſh matter, like the dregs of ink or grounds of coffee, with a ſmell of rotten eggs,

eggs, and ſo acrid, that the throat is excoriated: frequently conſtipation takes place, at other times there is a blackiſh diarrhœa. The diſorder has now run through the inflammatory ſtage, in conſequence of which the fluids are decompoſed; the fever ſeems to abate, but it is in conſequence of the decline of the vital powers themſelves: the pulſe becomes ſmall, convulſive, depreſſed: the patient is reſtleſs, uneaſy, ſometimes delirious: the colliquative and fetid ſtools, and the black vomit like coffee grounds, weaken the patient more and more by their copiouſneſs and abundance: he affects the ominous poſition of lying *on the back, raiſing up the knees, and ſliding down toward the foot of the bed:* the eyes become yellow, and then the ſkin of the whole body: at this period the diſſolution of the fluids is complete. If the patient were bled at the beginning of the diſorder, the cicatrices grow ſoft and open again: gangrene and ſphacelus attack the ſolids, and diſplay themſelves every where with that noiſome ſmell which announces the approach of death." (p. 301.)

In the treatment of this dreadful diſeaſe, it appears, that the American phyſicans have till lately purſued very erroneous methods. They were in general enthuſiaſtic Brunonians, and adminiſtered the moſt active tonics and cordials at the commencement of the diſeaſe, with a view to rouſe the ſinking powers, when their object ought to have been to relax the overtenſe fibres; and they attempted to expel the morbific humours by the moſt ſtimulant draſtic purgatives, before theſe humours were as yet in a ſtate of concoction.

"This treatment was particularly employed at Philadelphia in the fatal year of 1793. The moſt general practice of the phyſicians of that city was to adminiſter twenty, or five and twenty grains of jalap; ten or fifteen grains of calomel; or even gamboge; and all of theſe in repeated doſes. For drink, they ordered chamomile, mint, or cinnamon tea, and Madeira wine to the quantity of more than a pint a-day. Now it is well known, that a portion of brandy enters into the fabrication of the beſt Madeira. Beſides, in the months of Auguſt and September, and in a climate where Reaumur's thermometer is at 25° [88°. F.] with calm and ſuffocating weather, the ſick were kept cloſely ſhut up in their chambers; two or three blankets were laid on their feather beds; and ſometimes a fire was kept in their rooms: the object of which was peremptorily to force a ſweat; ſtill more obſtinately refuſed by the inflammatory and parched ſtate of the whole ſyſtem.

"The conſequences of this treatment were ſuch as might have been expected; a mortality, alarming by the numbers it deſtroyed, and the celerity with which they were carried off: few ſurvived the third day, and not two out of fifty recovered. All had ſymptoms of gangreneous ſuffocation, the natural conſequence of an inflammation cheriſhed. Terror ſeized every mind: the diſeaſe was looked upon as contagious and peſtilential, and its attack as incurable. Some phyſicians, who had obtained conſiderable weight through their

their wit and activity, confirmed this pernicious rumour even in the public papers. Every ſick perſon was deſerted; the huſband by his wife, parents by their children, even children by their parents. The houſes forſaken remained noiſome with the ſtench of the dead. Government interpoſed, firſt to compel the removal of every corpſe, and then to oblige the ſick to be conveyed to the hoſpital. Houſes were marked with chalk, as in a time of proſcription; and the diſtracted inhabitants fled to the neighbouring villages, or encamped in the open country, as if their city had been taken by an enemy.

"In this ſtate of affairs chance ordained, that ſome French phyſicians and ſurgeons, fleeing from Cape Français, then laid waſte by fire, ſhould ſeek an aſylum on the continent: one of them,* guided to Philadelphia, happened to be called to a patient; and applying to the diſorder, ſimilar caſes to which he had ſeen in St. Domingo, the treatment of the French ſchool, he obtained ſuch ſucceſs as attracted the notice of the government, and occaſioned him to be placed at the head of the hoſpital at Buſh Hill. The account of his method of cure, publiſhed by him the year following, does equal honour to his heart and head, ſince it ſpread new and ſalutary ideas throughout the country. It appears by this tract, that he conſiders the diſorder as divided into three ſtages, which ought not to be confounded with each other, but which ſometimes proceed with ſuch rapidity, that the phyſician has ſcarcely time to diſtinguiſh them. The firſt is a ſtate of violent inflammation, complicated with turgidity of the brain, and nervous ſpaſm requiring ſedatives and relaxants, not tonics. The ſecond is a ſtate of diſſolution and ſeparation of the fluids, the combination of which has been broken by the inflammatory heat. This can be terminated only by the evacuation of the fluids, that are become unfit for vital circulation, and injurious to it: and in this ſtage art ſhould be contented to aſſiſt the criſis, by following nature rather than ſtepping before her. Laſtly, the third is a ſtate of recompoſition and recombination, in which the phyſician has only to ſuperintend the regimen of the convaleſcent. In conſequence, at the commencement of the diſorder, he took away ſmall quantities of blood, if the patient were plethoric: he adminiſtered diluents, acidulous aromatic drinks, and obtained happy effects from liquors impregnated with carbonic acid. He tried what kind of drink was moſt agreeable to that capricious organ the ſtomach: he fortified the mind againſt the idea of contagion, the exiſtence of which he poſitively denied throughout the whole of the epidemic. He admitted freſh air, and did not provoke ſweating, which, he obſerves, nature ſcarcely ever employs as the medium of a criſis.

"When this preliminary treatment had moderated the fever, he made it his buſineſs in the ſecond ſtage to watch nature's attempts for effecting a criſis, and chooſing ſome organ for its ſeat. Commonly it was by extenſive ſuppurations: theſe he favoured, and endeavoured to guide by the external application of veſicatories and

* Mr. John de Veze, formerly a diſtinguiſhed ſurgeon of great reputation at Cape Français.

and cataplasms, while internally he aided the process by drinks aromatised with mint and cinnamon, and even Bordeaux wine, diluted with water, and sweetened with sugar; by a few gentle purgatives in small doses; and lastly by the bark.—Opium, so much vaunted by the American physicians, never appeared to him to have any good effect.

"It may be supposed, as it is a common case in all countries, that a single unconnected foreigner could not obtain such a degree of confidence and success without opposition, and without a struggle; but at length by the no less natural course of things, truth and reason made their way by dint of proofs and facts. The sick sent in preference for the physician who performed most cures, and many practitioners at length adopted his method." (p. 308.)

A considerable difference of opinion seems to prevail in America relative to the origin of this disease; some deeming the contagion to have been imported; others, that it is generated from the extreme filth which prevails in the populous cities of that country. M. Volney asserts, that the quays of New York and Philadelphia, with certain parts of the suburbs, exceed in public and private nastiness any thing that he had ever beheld even in Turkey. The privies are not walled and and paved, and, in consequence, communicate through the porous soil with the wells, equally destitute of walls; so that the water has frequently the same level in each. Water kept for three days in the month of May, became ropy, and acquired a cadaverous stench. M. Volney thinks, also, that the diet of the Americans has no small share in promoting this disease:

"I will venture to say, that, if a prize were proposed for the scheme of a regimen most calculated to injure the stomach, the teeth, and the health in general, no better could be invented than that of the Americans. In the morning, at breakfast, they deluge their stomach with a quart of hot water, impregnated with tea, or so slightly with coffee, that it is mere coloured water; and they swallow, almost without chewing, hot bread, half-baked toast, soaked in butter, cheese of the fattest kind, slices of salt or hung beef, ham, &c.; all which are nearly insoluble. At dinner they have boiled pastes, under the name of puddings, and the fattest are esteemed the most delicious: all their sauces, even for roast beef, are melted butter: their turnips and potatoes swim in hog's-lard, butter, or fat: under the name of pie or pumkin, their pastry is nothing but a greasy paste, never sufficiently baked. To digest these viscous substances, they take tea almost instantly after dinner, making it so strong that it is absolutely bitter to the taste; in which state it affects the nerves so powerfully, that even the English find it brings on a more obstinate restlessness than coffee. Supper again introduces salt meats or oysters: as Chateluy says, the whole day passes in heaping indigestions on one another; and, to give tone to the poor, relaxed, and wearied stomach, they drink Madeira, rum, French

French brandy, gin, or malt ſpirits, which complete the ruin of the nervous ſyſtem.

"Such a regimen might agree with the Tartars, the primitive ſtock of the Germans, and Anglo-Saxons, who uſed none of theſe dangerous ſtimuli. Their equeſtrian and eratic life rendered, and ſtill renders them capable of digeſting any thing; but when nations change their climate, or, by the progreſs of civilization, become wealthy and idle, they experience as a whole the changes that take place in individuals. The ploughmen or mechanics of England and Germany may live on the diet of their anceſtors without inconvenience: but it is not the ſame with the inhabitants of cities; ſtill leſs with thoſe who, emigrating from their cold and damp climate, ſettle in hot countries like Georgia, the Carolinas, Virginia, &c. Even the power of native habit is incapable of naturalizing a ſyſtem eſſentially repugnant to a climate. Accordingly, of all the people of Europe, we ſee the Engliſh are leaſt able to reſiſt the effect of tropical climes: and if their deſcendants the Americans do not alter their old habits in this reſpect, they will experience the ſame inconvenience.

"It is ſo true that their regimen is one of the grand prediſpoſing cauſes of diſeaſe, and of the yellow fever, that, in the height of the epidemic, a ſingle caſe never appeared within the confines of the priſon of Philadelphia; and this, evidently, becauſe the ſyſtem of diet there is regulated by a ſcale of temperature, affording no opportunity for overloading the ſtomach, and conſequently for a depravation of the fluids. The abuſe of ſpirituous liquors, in particular, is totally baniſhed from this admirable eſtabliſhment; an abuſe ſo general in the United States, that drunkenneſs is a vice as prevalent among them as among the ſavages." (p. 326.)

It is extraordinary that this diſeaſe did not appear in America till 1790; and the following is our author's way of accounting for this circumſtance:

"This cauſe (of the yellow fever appearing preciſely ſince the period of 1790) appears to me to be the ſudden increaſe of the maritime cities of the United States, and New York among the reſt, owing to the effects of the French war, and the diſturbances in the Weſt-India iſlands. The ſudden influx of transferable property, monied capitals, and fugitive emigrants, into theſe cities, gave riſe to a number of haſty buildings, and the employment of ground unprepared, which have occaſioned a kind of revolution. Trade has diffuſed among the people wealth before unknown: and the workman, who has gained a dollar and half or two dollars a day; the farmer, who has ſold his flour at eight, twelve, or fourteen dollars a barrel, inſtead of four or five; have indulged themſelves in gratifications, of which the favourite and moſt coveted has been the uſe of wine and brandy. Thus, at the period when the ferments of putridity and inflammation occurred, men's bodies were more diſpoſed to receive the impreſſion; and intemperance, incaution, and dirtineſs, produced their conſtant and cuſtomary effects." (p. 327.)

[*To be concluded in our next.*]

ART. LXVI. *The Hiſtorie and Life of King James the Sext, written towards the latter part of the Sixteenth Century.* 8vo. pp. 294. Price 10s. Conſtable, Edinburgh; Longman and Co. London. 1804.

"HERE are two ſenſes," cried Eugenius; and "here are two roads," replied I, "a dirty and a clean one; which ſhall we take?"—"The clean, by all means," replied Eugenius." This ſentence of Yorick carries along with it an important moral, which deſerves more attention than it has received from thoſe who, of late, have revived a controverſy about the guilt or innocence of the unfortunate Mary Queen of Scotland. The evidence of her privity to the murder of her huſband is of ſo queſtionable and ſuſpicious a nature, as would have deterred an impartial jury from condemning her; and the maxim of juſtice and humanity, which exhorts a judge in uncertain caſes, to lean to the ſide of mercy, ſhould, we think, be extended to the poſthumous reputation of the accuſed, which, in the eſtimation of ſome, is an object of no leſs value than life. Law itſelf recognizes rights, as pertaining to the dead, and, along with their property, aſſumes a guardianſhip of their character. It is freſh in our recollection, that the deſcendants of a nobleman proſecuted certain perſons by whom his perſon had been calumniated, and obtained a verdict againſt the libellers: and though no relatives of the houſe of Stewart follow ſuch a precedent, in defence of their lovely anceſtor, yet generous minds ſhould act, we think, with the ſame tenderneſs which law enjoins, towards thoſe whom death and the preſcriptive lapſe of time has left to the mercy of poſterity. We have, therefore, been ſurpriſed at the eagerneſs and anxiety with which ſome have exhauſted all the reſources of forenſic ſubtlety, to incline the doubtful balance againſt the reputation of Mary, and to complete thoſe ſufferings which might have glutted the indignation even of "prudes in virtue," by changing into abhorrence the pittance of compaſſion which mankind were willing to beſtow upon her tale, and robbing her of that jewel "which not enriches them, but makes her poor indeed." This keenneſs can hardly proceed from the abſtract love of truth. In ſome, it may be aſcribed to a deſire of juſtifying the recent crimes of ſubjects, by bringing forward the antient crimes of ſovereigns on the darkened ſtage of hiſtorical diſputation, which is equally favourable for practiſing the ſlights, and concealing the failures of ingenuity. In others, it appears to ſpring from a waywardneſs and obliquity of mind which, in queſtions on character, uncharitably diſpoſes them to chuſe "the dirty path," in preference to "the clean one."

The crowd of puiſſant champions who, of late, have ranged themſelves on the ſide of Mary, drove, for a time, her accuſers from the liſts, but a freſh appellant has juſt entered the barriers, and "given a bold defiance to the hoſt." This challenge, we doubt not, will be accepted, and we ſpeedily expect to hear the trumpet of ſome redoubtable defendant. This challenger is Mr. Laing, who, having laboured, in his Hiſtory of Scotland, to fix on the grandſon of Mary all the guilt with which he has ever been charged, now goes back, in a preliminary diſſertation, to perform the ſame office for the grandmother. In the proſecution of this object, he had with laudable aſſiduity traced out and recovered a MS. hiſtory of James VI. which was ſuppoſed to be loſt, and from which Crawfurd profeſſes to have compiled his Memoirs: and he now preſents it to the public, being "perſonally called upon to do ſo, in the courſe of the controverſy." His primary motive, therefore, for this publication, is to criminate Mary, or, at leaſt, to adduce a part of the new evidence which carried to his own mind a conviction of her guilt.

An additional motive, however, is mentioned as having influenced the editor. "The diſcovery of the MS.," he ſays, "affords a complete detection of the earlieſt, if not the moſt impudent literary forgery ever practiſed in Scotland." He then proceeds to accuſe Crawfurd of having ſuppreſſed and altered many paſſages of the MS., and of publiſhing his own inventions, and thoſe of other authors, as if contained in this original document; though profeſſing, in his preface, that he has only changed its language and arrangement, and, in his title-page, that his Memoirs are "faithfully publiſhed from an authentic manuſcript." "A few copies," continues Mr. L., "ſufficient to indemnify the bookſeller, are therefore printed without any comment, as a complete detection of the firſt of thoſe literary forgeries for which the Scots are ſtill ſo peculiarly diſtinguiſhed." Though this ſarcaſm, we muſt take occaſion to remark, embraces in its ſweep the Lauders and Bowers, and other convicted falſities; and though it will be readily applied to thoſe who have fabricated authorities on both ſides of the controverſy reſpecting Mary; yet it was probably in the editor's mind more particularly pointed at the poems of Oſſian, and introduced to revive the public attention to his elaborate and favourite diſſertation againſt their authenticity. Mr. L., like Dr. Johnſon, exhibits a curious mixture of faith and incredulity, according to the ſubject. The former ſeems as greedy of conviction on the depravity of kings, as the latter was, on the exiſtence of ghoſts: yet no evidence is thought admiſſible by either, for the authenticity of Oſſian.

The

The hiſtory of the work, now under conſideration, is ſcanty and obſcure. The MS. appears to have remained unnoticed till about a century, as we ſuppoſe, after the time when it was written. It was then purchaſed, by a friend of Crawfurd's, from the neceſſitous widow of a clergyman, and, having paſſed through ſeveral hands, was depoſited and forgotten in the library of Lord Belhaven, where the editor diſcovered it. Two tranſcripts, however, had been previouſly made from it, one of which was lodged in the Advocates' library. Of its author we are altogether uninformed. It is preſumed, from ſome caſual expreſſions in the work, and from the orthography and handwriting, that he was contemporary with the events which he relates. This evidence, when we conſider the want of ſtrictneſs and preciſion in the ſtyle, is not altogether concluſive; and would probably meet with little reſpect from the editor, in a Rowleian or Oſſianic controverſy. It is of leſs conſequence, however, to fix exactly the æra of the author, as it does not appear that he was perſonally engaged in the tranſactions which he deſcribes; or that he wrote from any better information than the common report of the country, the accuracy of which, during civil commotions, is ſeldom impaired, and often improved, by a ſhort intervention of time, and conſequent abatement of paſſion. Our total ignorance of the author's ſituation materially diminiſhes the value of his work. The memorandums of ſtateſmen or ſoldiers, reſpecting revolutions in which they took a part, are of ineſtimable importance: if apprized of their party, we calculate the abatements to be made. But the narrative of a nameleſs individual, of whom we know neither the prejudices, the motives, nor the means of information; and who might be a recluſe eccleſiaſtic, unaſſiſted even by the intelligence of newſpapers, challenges, in our opinion, leſs credit than it ſeems to receive from the editor. He indeed perſuades himſelf, though ſomewhat raſhly, that he has diſcovered the religious and political party of the writer. "From the account," he ſays, "of the Queen's ſickneſs at Jedburgh, and from other paſſages, the author appears to have been ſecretly a Roman Catholic, and of the Hamilton faction; and his reluctant teſtimony concerning her guilt, poſſeſſes the more authority, as he is evidently hoſtile to her opponents, and attached to her cauſe."

On examining the paſſage to which Mr. L. refers, we found nothing to juſtify his conjecture. As this is rendered a matter of ſome conſequence, by the inference which is drawn from it, we ſhall extract thoſe ſentences which have any alluſion to religion.

" Thairafter ſhoe convaleſcit a litle, and finding hir bodye oppreſt with ſicknes tending to the death (as ſhoe thought) ſhoe cauſit ſend advertiſement to all the kirks next adjacent to pray for hir: And in the meanetyme was reſolute to render hir ſpirite to God, and gave chairge that hir bodye ſhould be buriet among the reſt of hir predeceſſors: Shoe deſyrit God of his mercye to pardoun hir ſinnes, to grant hir a penitent and contreat hairt for hir offences, and that he wald deal with hir in mercie, in reſpect of hir weaknes, and remit a litle of his judgement, although ſhoe hade deſeruit the ſame as a miſerable offender: And thankit his Majeſtie wha gave hir ſick a large tyme of repentance, praying effectuouſlie to graunt hir conſtancie and perſeuerance in that catholique, undoubtit, trew faith and religion: unto the end quhairof, ſhoe, in preſence of nobles and gentilmen thair conveint, made confeſſion, ſaying in Latin *Credo*, &c. * * *. Shoe forgaue all thoſe that had offendit hir, and chieflie theſe ungrate perſones quhome ſhoe had promotit to hie honor, and in particular hir awin huſband King Henry, as alſwa the baniſht gentlemen quha hade heichly grievit hir; requyring, that in caus they ſhould be broght in the realme aftir hir decis, that they ſhould at leaſt be debarrit from acces to the young prince for hir requeiſt, and that they wald procure ſome eaſe in conſcience to theſe that doe profes the catholique faithe. Becaus during hir regiment ſhoe conſtraint nane of hir ſubiects to exerciſe in religion utherwayes than thair conſcience indytit them," &c. (p. 3, et ſequent.)

This paſſage certainly proves that Mary was a conſcientious and liberal papiſt. But are we therefore to infer that the hiſtorian, who reports her profeſſion of what ſhe would naturally term the " catholique, undoubtit, trew faithe and religion," muſt be a Catholic alſo? If Mr. L. be contented with ſuch logic, we think there is no ſubject on which we might not ſafely undertake to remove his ſcepticiſm. He appeals, it is true, to other paſſages; but, as theſe are not ſpecified, and as they eſcaped our obſervation, we muſt conclude this to be the ſtrongeſt. From a phraſe which ſtruck us in the author's character of Darnley, at p. 11, we ſhould have drawn a concluſion the reverſe of Mr. L.'s. Darnley is there ſaid to have been " devote efter the catholique maner;" a mode of expreſſion which led us to ſuppoſe that the author was devote after a different manner.

We were equally unfortunate in not obſerving the paſſages which diſcover the author's attachment to the houſe of Hamilton and the Queen; and to theſe alſo the editor has omitted to direct us.

While noticing omiſſions, we muſt add that we think the editor ſhould have pointed out, in his preface, ſome of the moſt glaring diſcrepancies and contradictions which he had detected

detected between the MS. and the Memoirs of Crawfurd. This he could eaſily have done, while employed in comparing them; and thus have ſaved to many the trouble of aſcertaining the truth of his charges by individual collations.

We ſhall now enable our readers to eſtimate the ſtrength of the evidence brought againſt Mary, in this anonymous narrative, by laying before them all that relates to the ſickneſs and the murder of Darnley.

"Notwithſtanding of this great triumph (the baptiſm of James VI.) with all the banquetting, ſport, and paſtyme that was thair amang ſa noble perſonages: Nather did King Henrie cum thair, albeit he was in Striviling all that quhyll, nather was he permittit or requyrit to cum oppinly: And thairfore he addreſt himſelff to Glaſgow quhair he became extreme ſeik, and his haill bodye brak out in evill favourit puſtullis, be the force of young age that potentlye expellit the poyſon quhilk was given him to haiſt the end of his dayes. Sa that the Queene, whither it was for pittie or hypocriſie (I will not diſpute) tuik jorney toward him to Glaſgow, and remaint by him by the ſpace of ten daes, and cauſit him to be tranſportit to Edinburgh, quhair he was placit in a defert ludging near the wall and faulxburg of the town, callit the Kirk of Field, prepairit for a wicked intent, as the malicious actors performit with thair peſtilent handis, perceiving that the poyſon quhilk they had givin him did tak na effect, devyſit this uther purpoſe. To lay trains of gwn powder, about and within the wallis of the hous in great quantity. Bot firſt they come in be ſlight of falſe keyis quietlie to the King's chalmer, quhair he was repoſing in bed, and his ſervand ſleeping nar by. Firſt they ſtranglit the King, and nixt his ſervand. They kaiſt their dead bodies out in a defert zaird by a bak dore, quhilk they had prepared before, ſitt for the purpoſe, and then kendlit their traine of gwn powder quhilk inflamit the timber of the haill hous in ſic ſort, and troublit ſa the wallis thereof, that gret ſtanes, of the lenth of ten fute, and of breid five fute, were fund diſtant from that hous, be the ſpace of a quarter of a myll. This was devyſit to deceaue the people, to mak them believe that the hous and bodies was expellit and demolithit be the chance of ſuddaine fire, and na utherwayes: Bot Bothwell and his men were ſein near hand by, to the end the wicket purpoſe ſhould not faill to tak effect, as by progres of this hiſtorie ſhall the better be knowin." (p. 8 et ſequent.)

Here we find, what all may know from other hiſtorians, that the behaviour of Mary to Darnley, had, after his groſs and unfeeling outrages, become cold and forbidding; that ſhe attended on him, during his illneſs, either from real or pretended ſympathy; that he was afterwards aſſaſſinated; and that Bothwell was ſuſpected of a ſhare in the murder. And is this the reluctant teſtimony of Mary's guilt, which is announced with ſo much ſolemnity, and to which ſo mighty an im-

portance is attached? To us it appears that the queſtion is left exactly where it was. In the ſubſequent part of the work, we found nothing more ſevere; and the famous caſquet of criminating papers is not even mentioned. This we can account for only from the negligence or brevity with which the author writes; and which appears in other inſtances by the omiſſion of important particulars in the tranſactions which he notices. To ſuppoſe with Mr. Laing in his diſſertation, that, being a friend to the Queen, (which, however, appears a gratuitous ſuppoſition) he ſuppreſſed all mention of the letters as being too hard againſt her, is by no means ſatisfactory. There was nothing to prevent him from noticing their production at York, and adding that their authenticity was denied by Mary's commiſſioners. He ſurely could not hope that the ſilence of his MS. was to conceal the exiſtence of papers which had been publicly ſubmitted to the deputies of two nations; and if he was ready to cloak the guilt of Mary, by ſo artful and uncandid a ſuppreſſion, we ſhould expect to have found him throughout the work colouring his facts, and modifying his expreſſions decidedly in her favour. He who could tamper negatively with truth, would likewiſe do it poſitively. In ſhort, if any addition to the proof againſt Mary is drawn from this work, it muſt be from its ſilence; which, perhaps, like the ſilence of Lord Leiceſter in the Critic, may expreſs a whole train of reaſoning, though we have not the ſagacity to follow it. The firſt object of the editor, therefore, ſeems but lamely accompliſhed.

In the ſecond, which was the expoſure of a literary forgery, he is more ſucceſsful, though even here we think his ſucceſs incomplete. The contradiction between the title-page and preface of Crawfurd is prepoſterous. In the former, he announces that his work is publiſhed faithfully from the antient MS. In the latter, he expreſsly affirms that this is not the caſe; and that he has obtained from the MS. only the ſubſtance of a hiſtory which he publiſhes in his own name. By this ambiguity, which certainly tends to perplex and miſlead, he leaves himſelf a loophole to eſcape from the charge of literary forgery, as not being an exact deſcription of his fault. Since he diſtinctly ſtates that he owes only the ſubſtance or eſſential part of his work to the MS.; that he has altered it in language and arrangement; and that he has collated it with other hiſtories of the ſame period; his editor pleads that he had reſerved for himſelf the liberty of ſupplying its defects, from the authors whom he conſulted, and to whom he refers in the margin. It is certainly ſomewhat ſingular that the Memoirs ſhould be uniformly recited, by ſubſequent writers,

under the title of *Crawfurd's MS.*; and if Robertſon and others were deceived, as Mr. Laing affirms, into a belief that the Memoirs and the MS. were the ſame, they had their own inattention in a great meaſure to blame. They were not only warned by Crawfurd's preface to diſbelieve his title-page, but they might have traced him copying almoſt *verbatim* from Melvill, Spottiſwoode, and other authors, with whom they muſt have been familiarly acquainted, and therefore might eaſily have inferred that he was not confining himſelf ſtrictly to a tranſcription of his MS.

Crawfurd, however, is inexcuſable for leaving a matter of this ſort ſo ill underſtood; and for not explicitly diſtinguiſhing thoſe parts of his narrative with which he was furniſhed by the MS., from thoſe which he added on other authorities. When he goes on to declare that he will not "wreſt the words of his author for the purpoſe of heightening or diminiſhing any particular character or action, but that he will keep as cloſe as poſſible to the meaning of the MS.," he binds himſelf by a promiſe which is not faithfully obſerved. On comparing a part of his Memoirs with a parallel portion of the "Hiſtorie," though we found in the former all the ſubſtantial facts contained in the latter, yet theſe were blended with other facts, and accompanied by obſervations, which have no counterpart in the MS. and which tend to diſguiſe the meaning of its author. We ſhall quote, as examples, Crawfurd's account of Mary's viſit to Darnley at Glaſgow, and of the ſuſpicious ſituation of Bothwell, on the night of the murder, which may be compared with the correſponding ſentences in our laſt extract from the "Hiſtorie."

"The Queen was no ſooner informed of his danger, than ſhe haſted after him, and, notwithſtanding her reſentment of the paſt injury, was extremely moved to find him in ſo bad a condition, and waited very carefully upon him for the ſpace of ten days, till, the ſtrength of his nature overcoming the venom of his diſeaſe, he was able to abandon that place, and travel (though ſlowly) to Edinburgh, the metropolis of the kingdom, where he might be better attended, and have the convenience of being ſerved by the beſt phyſicians."

"It was talked, too, that Bothwel, as her (the Queen's) agent in this affair, was ſeen hard by the corpſe of this unfortunate Prince, but it was neither then, nor afterwards, mentioned by whom he was ſo ſeen, nor urged by his prevailing enemies againſt him in his adverſe fortune, as a relative circumſtance to enforce the guilt."

Upon the whole, though Crawfurd is convicted of being a partial, and (if he fabricates facts, which Mr. L. aſſerts) a falſe hiſtorian, we doubt if his work can be denominated a literary forgery, ſtrictly ſo called, or if the editor be warranted in charging him with having "publiſhed his own compoſitions

as the genuine productions of a former age." Mr. L., however, is an *alarmiſt* on the ſubject of literary forgery, and may be excuſed, while his mind is haunted with this dread, from including every thing that approaches it, under the ſame general denomination. But he muſt not expect that the miſconduct of Crawfurd is to operate againſt the reputation of Mary. If the imprudent and erroneous zeal of her friends is a preſumption of her guilt, by parity of reaſoning, the frauds of her enemies muſt be proofs of her innocence. When the balance of forgery is ſtruck, it will appear, we think, decidedly in her favour.

While we ſay this, however, we have no deſire to be numbered among the outrageous advocates of that ill-fated Princeſs. She was certainly guilty of ſo many follies as furniſhed to the uncharitable too fair an apology for ſuſpecting her of crimes. Though we cannot perſuade ourſelves that ſhe plotted the aſſaſſination of her huſband, ſhe was certainly not very ſorry to find it accompliſhed by others; and, though ſhe could ſcarcely avoid ſuſpecting Bothwell's participation in a meaſure to which he was prompted by ſo many motives, we ſee her with a ſort of "reluctant amorous delay" trembling to change her ſuſpicion into certainty, and to enter on an examination which might bring home to the man ſhe loved a crime that muſt for ever exclude him from her arms. With theſe faults upon her head, which are grievous enough, "and grievouſly has Mary anſwered them," we wiſh her manes to repoſe in peace. The Kings of Egypt were tried but once after death; but the Queen of Scotland ſeems deſtined to ſtand for ever at the bar, and her conduct to remain one of the common-places of controverſy, for the exerciſe of argumentative ſkill.

Mr. L. is entitled to the thanks of the public for his zeal and induſtry, in ſearching after this antient document of the hiſtory of his country; and for ſecuring its preſervation, by giving it to the preſs. The hiſtory of remote, and even of recent periods, is, at the beſt, ſo uncertain, that it requires all the aſſiſtance which contemporary authorities can furniſh. To render this aſſiſtance would, we think, have been, of itſelf, a better motive for the publication, than either of the two which are ſtated to have weighed with the editor. Theſe brought to our mind the advice of Dr. Johnſon to a military governor, whoſe office impoſed upon him a judicial duty, for which he dreaded his incompetency. "No, Sir," ſaid the Doctor, "your good ſenſe and good principles will make you decide with juſtice. But never give your reaſons. Very bad reaſons may be given for very good deciſions."

The extracts which we have made will give a ſufficient idea of

of the ſtyle and character of this work. It embraces a period from 1566 to 1580. We were frequently diſappointed, in the peruſal, by finding many of the moſt intereſting events but ſlightly noticed, while matters of inferior importance were tediouſly detailed. The bold and ſingular ſtratagem by which the caſtle of Dunbarton was taken in 1571, is merely mentioned as a fact, without any deſcription of its romantic circumſtances, while we are fatigued with petty ſkirmiſhes between the parties of Leith and Edinburgh, which are more like the cowardly ſquabbles of contending mobs or rival boarding ſchools, than the operations of regular war. The obſolete language and looſe arrangement of the narrative, may probably render it tireſome to ordinary readers; but to the curious antiquary, and the keen inveſtigator of truth, theſe will appear trifling deductions from its value. "Orationi enim et carmini parva gratia, niſi eloquentia ſit ſumma: hiſtoria quoquo modo ſcripta delectat. Sunt enim homines natura curioſi, et quamlibet nuda rerum cognitione capiuntur."

This volume exhibits a curious contraſt between the old-faſhioned plainneſs of its contents, and the new-faſhioned ſplendour of its typography. It is like a ſtarched and ſturdy dowager from the drawing-room of Elizabeth, who is ſtripped of her peaked hood, ruff, and farthingale, and tricked out in the Pariſian drapery of neweſt importation. Had it been likely to become a popular volume, we ſhould not have objected to its being put into full dreſs, before going into company; but, as it will probably ſink into a mere book of reference, and be laid on the ſhelf with its venerable brethren of the ſixteenth century, we ſee no occaſion for ſo much ceremony. The *Black letter hounds* will be more diſappointed than delighted, by miſſing their game in the covert where they thought themſelves ſecure of finding it, and by ſtarting a Ballantyne, when on the ſcent of a Caxton. We have no objection to ſee Spenſer or Shakeſpear graced with every variety of decoration; but we think Dugdale or Hollinſhed would look ſomewhat aukward in a hot-preſſed and cream-coloured livery.

ART. LXVII. *Travels through Sweden, Finland, and Lapland, to the North Cape. By Joſeph Acerbi.*

[*Continued from page* 409.]

AFTER a moſt picturesque, but diſagreeable, and even dangerous journey, the travellers arrived at Uleaborg. Of the difficulties and dangers they had undergone, we may form an idea by the following extract:

"From

"From Gamla Carleby we continued our journey on the ice, and experienced a new ſenſation peculiar to this mode of travelling. We have before obſerved that the froſt is here ſo intenſe as to arreſt the ſea in its waving motion. The ſun becoming more powerful with the advancement of the ſeaſon, melted conſiderably the ice on the ſurface. The water thus produced during the day, collected in the cavities or furrows, and formed little pools or rivulets, which we were under the neceſſity of traverſing in our ſledges; and as they were always a conſiderable depth in the middle, we ſaw ourſelves deſcending we knew not where, and actually thought we ſhould ſink to the bottom of the ocean. The intrepidity, or rather indifference, with which the Finlander made his way through thoſe pools, encouraged us a little; but the recollection that we were upon the ſea, and a conſciouſneſs that the water was entering our ſledge, excited at firſt frightful apprehenſions, and a continued diſagreeable feeling.

"In nights of ſevere and intenſe cold, ſuch as frequently occur at that time of the year, a cruſt of ice is formed over thoſe pools, inſomuch, that the water becomes incloſed between two plates of ice: in this caſe the ſledge, as it paſſes over the upper cruſt, which is generally of but a brittle texture, breaks it, and ſuddenly falls into the water, which bubbles up all about the ſledge, nor does it ſtop till it gets to the ſecond layer of ice. This unexpected fall produces a horrible ſenſation; and though there are rarely more than two feet of diſtance from one ſtratum of ice to the other, yet the ſight of the water, the plunging of the horſe, &c. are exceedingly alarming." (I. p. 150.)

The ſhort hiſtorical account of Uleaborg, although compriſed in a few lines, contains ſuch a glaring contradiction, that we cannot refrain from laying it before our readers.

"Uleaborg is a ſtapleſtad, ſituated in 65 degrees north latitude. It was founded by Charles IX. in 1605.

"In the year 1600, Uleaborg was viſited by Charles IX.; in 1618 by Guſtavus Adolphus; in 1694, by Charles XI.; and in 1752, by Adolphus Frederic. It was attacked by the Ruſſians in 1498, 1517, 1589, and 1592. In 1714 and 1743, it was treated with particular ſecurity by thoſe invaders, and almoſt ruined." (I. p. 257.)

Mr. Acerbi is not content with publiſhing ſuch palpable abſurdities, but, in the very next page, ſurfeits us with another of his ridiculous goſſip's tales of a ſilver ſpoon, belonging to a gentleman on a voyage, being dropped into the ſea, and, after being ſwallowed by a ſalmon, finding its way to the table of the owner's wife, who, (that the tale might have in its compoſition a due degree of pathos) we are told, had not heard from her huſband ſince the commencement of his voyage.

It was the intention of Mr. Acerbi and his fellow travellers to remain at Uleaborg only a few days, that they might puſh forwards into Lapland while the winter laſted, and there witneſs the ſtrange phenomenon of an almoſt momentary tranſition

tion from winter to ſummer. This plan was laid aſide, in conſequence of meeting with two gentlemen, amateurs of muſic, by whoſe aſſiſtance they could execute a quartetto. The author and his companion had, however, ſufficient reaſon afterwards to regret the two months they ſpent amuſing themſelves in this manner, from the hardſhips they underwent in conſequence of travelling in a wrong ſeaſon of the year. Before he bids adieu to Finland, he deſcribes the manners and cuſtoms of the natives; among theſe, the account he gives of the vapour baths, in which the Finlanders take great delight, and of the national poetry, are very curious, and we could with pleaſure, if our limits would admit of it, give copious extracts from this part. The uſe of the vapour bath is univerſal, and the Finlanders are, by its uſe, rendered capable in a moſt remarkable degree, of bearing not only ſudden tranſitions of heat and cold, fully equal to going out of boiling into freezing water, but alſo of being able to bear the rigours of the climate with the moſt perfect indifference. They frequently leave their baths, heated to 70° Cels. (158° Fahr.) and aſſiſt in changing horſes, &c. without any covering whatever, when the cold is 20 or even 30° Cels. below zero. (22° Fahr.) while the traveller from other nations ſits ſhivering with cold, though he is wrapped up in a good ſound wolf-ſkin. The poetry of the Finlanders is compoſed of lines of eight ſyllables, alternately long and ſhort. Each of the lines of theſe verſes have at leaſt two words which begin with the ſame letter, or ſyllable; rhymes are not rejected, neither are they fought after, as they are not conſidered as eſſential to the Runic poetry.

"To explain this kind of verſe, we will give the reader a ſpecimen from the only poem exiſting in the Engliſh language compoſed in this alliterative ſtyle, which is "The Viſion of Pierce Plowman," a curious monument of ancient poetry, written in the fourteenth century, and printed for the ſecond time in 1550. The poem begins thus:

"In a ſummer ſeaſon, when ſet was the ſun,
I ſchope me to ſhrubs, as I a ſheep were,
In an habit as an hermit unholy of works,
Went wide in this world wonders to hear," &c.

"Thus in the following poem in the Finniſh tongue:

"Nuco nuco pico linto
Weſſi weſſi weſter eki." (I. p. 302.)

The Finniſh proverbs are, for the moſt part, in this Runic or alliterative verſe; and, like thoſe of the Hebrews, are divided into two hemiſtichs, the latter illuſtrating the former, as, "When the morning breaketh forth, I know the day which followeth; a good man diſcovereth himſelf by his looks." Some of the proſe tranſlations of Finniſh poems are, notwithſtanding

ſtanding the diſadvantages of repeated tranſlations, very beautiful; but the tranſlations in verſe are far below mediocrity.

In two days the travellers arrived at Kemi, where they were hoſpitably entertained by the Rev. Mr. Caſtreen. Here Mr. Acerbi indulges himſelf in a declamation againſt the elegance of the church, and the unequal condition of mankind. Mr. Caſtreen now joined the party, as a Mr. Julin of Ulcaborg had before done. On arriving at Tornea, Mr. Acerbi gives a liſt of the travellers who have viſited this place; and here, for the firſt and almoſt the only time, we have the name of his old companion, who we now find to be a Mr. Bernardo Belloti, from Breſcia. This circumſtance would ſcarcely be worth noticing, had we not known that ſeveral perſons have been led aſtray by the unaccountable manner in which he is now and then mentioned by Mr. Acerbi, and that he has been confounded with Colonel Skjöldebrand. A further addition was here made to the party, by the acceſſion of Dr. Deutſch. By this means a very reſpectable philoſophical caravan was formed, as Mr. Caſtreen was a botaniſt, Mr. Julin a mineraliſt, Dr. Deutſch an entomologiſt, and Colonel Skjöldeband a landſcape painter. Of the qualifications of Mr. Belloti, not a word is ſaid; Mr. Acerbi (who appears to have been a good ſhot), informs us, with his uſual modeſty of expreſſion, that he "charged himſelf with the article of ornithology." Mr. Secretary Swamberg, an aſtronomer, could not accompany them, becauſe his quadrant and other inſtruments were not arrived.

Proceeding northwards from Tornea, they ſoon were obliged to leave their carriages, as horſes were no longer to be found, and to proceed forwards in boats. The parſon of Muonioniſca is abuſed by Mr. Acerbi; he cruelly attacks this unfortunate gentleman, who had already had the misfortune of being ruined by a fire, from the ravages of which he had not been able to ſave a ſingle article, even of the firſt neceſſity. Colonel Skjöldebrand has beſtowed ſome pains to reſcue the character of this unfortunate clergyman from the malice of the author's pen. We hope, however, that this will in moſt caſes be needleſs, ſince that reader muſt have a very ſhallow mind who does not immediately perceive that one of the principal aims of the author is to revile the clergy, even at the expence of truth; and, knowing this, who would pay any attention to theſe effuſions of malignity?

On arriving at Pallojovenio*, they firſt reached the proper boundaries

* We uſe Mr. Acerbi's orthography of the names of places; it muſt, however, be remarked, that the Swediſh critics charge him with ſuch blunders, in this reſpect, as rendered them frequently at a loſs to know the places he intended to deſcribe.

boundaries of Lapland. Meſſrs. Belloti, Caſtreen, and Julin, as well as Dr. Deutſch, having given up, at different places, the further proſecution of their journey in ſuch inhoſpitable regions, Colonel Skjöldebrand and Mr. Acerbi reſolved to proceed to the North Cape, attended by the colonel's ſervant. As no travels to this part of the world have hitherto been publiſhed, the account the author gives of their journey now becomes extremely intereſting.

At Lappajervi, they firſt fell in with the true Laplanders; theſe were two fiſhermen, who had returned from their fiſhing, and were preparing to paſs the night in this place with their families. Such was the immenſe numbers of moſquitoes which tormented them, that theſe Laplanders were obliged to ſmear their faces with tar, to protect themſelves from theſe diſagreeable inſects. It was impoſſible to enjoy a moment's reſt, in ſpite of the fires kept up for the purpoſe of driving away the moſquitoes by the ſmoke. Every inſtant the party were forced to thruſt their heads into the midſt of the ſmoke, or to leap through the flames, to rid themſelves of their cruel perſecutors. Smoke is here regarded not only as a luxury, but even as a neceſſary of life, at leaſt during the ſummer; not content with a fire in the middle of their huts, another is kept up at the door to prevent the ingreſs of the moſquitoes: the cows, and even the pigs, had their ſeparate fires! Notwithſtanding the accounts of the hardſhips that muſt neceſſarily be encountered in the further proſecution of a journey in theſe parts, the travellers diſpatched one of the fiſhermen to procure them ſome of the wandering Laplanders, who might ſerve them as guides. The other fiſherman was alarmed at his companion not returning in proper time; at length, however, he made his re-appearance. He had been diſappointed of finding any wandering Laplanders in the neareſt mountains; but, unwilling to return without executing his commiſſion, he continued onwards, until he fell in with two families, who he had left waiting on the banks of a rivulet, ready to conduct the travellers to Kauto-Keino, a diſtance of ſeventy miles.

The party he had hired was compoſed of ſix men, and a girl, apparently about eighteen or nineteen years of age. Mr. Acerbi and his companion ſoon found that they no longer had to do with Finlanders, who are a ſober, robuſt, active and hardy race of people; their preſent guides cared only for ſpirituous liquors, and were unwilling to work. Great pains were neceſſary to make them go on, and to keep them from ſtraggling; and it took up nearly ſix hours to go the firſt five miles. Even in the moſt dangerous circumſtances, they preſerved an aſtoniſhing degree of phlegm. They were fond

of

of the root of Angelica, and Mr. Acerbi found it so agreeable to his palate, that he soon became fonder of it than even the Laplanders themselves, and says he is convinced that he owes to that plant the uninterrupted good health he enjoyed during this part of the journey, where nothing but dried or salted fish, dried flesh of the rein-deer, hard cheese, biscuit, and brandy, could be procured. Colonel Skjöldebrand, who had no relish for this plant, was often troubled with pains in his stomach, and with indigestion, in consequence of being confined to such heating and insalubrious aliments. It appears that these Laplanders were very shy in giving the travellers any information, suspecting them to be commissaries from the Swedish Government, travelling with a view of procuring information respecting the condition of the inhabitants. On seeing M. Acerbi light his pipe, by means of a burning glass, at midnight, the Laplanders showed greater emotion and wonder than on any other occasion. Although the cataracts of the river Pepojovaivi were but trifling, in comparison with some that the party had passed under the guidance of the Finlanders, M. Acerbi and his companion were obliged, by the unskilfulness and indolence of the Laplanders, to pursue a considerable part of their journey on foot.

At length they arrived at Kauto-Keino, a village consisting of four families, and a priest. They were now in the dominions of Denmark. Among the inhabitants was one who bore the specious title of schoolmaster, but whose principal employment was that of interpreter to the minister of the parish, who was ignorant of the language spoken by his parishioners. M. Acerbi regrets much that he was not a witness of the singular spectacle of seeing every single sentence of a sermon translated one after another, by an interpreter who is stationed beneath the pulpit; the clergyman, however, was absent at the time they arrived.

From Kauto-Keino, Mr. Acerbi proceeded down the river Alten. His course down this river was interrupted by a magnificent cataract, which obliged the boatmen to drag the boats over land for nearly the space of an English mile. They stopped the first night near the church of Masi. Mr. Acerbi indulges himself in several ridiculous reflections on the smallness of this church.

"Next morning, before we resumed our voyage, we paid a visit to the small church of Masi, which is embosomed in the midst of trees and brushwood, about three hundred paces from the banks of the river. If in the whole of our travels in these northern regions we had not so much as seen one Laplander, or had landed near this church from a balloon, we could not possibly have formed any other opinion than that we had come to a land of pigmies. I was greatly struck

ſtruck with the architecture and the dimenſions of this building: the whole was on ſo dwarfiſh a ſcale, ſo little, ſo low, and ſo narrow, that at firſt ſight I ſhould have been tempted to take it not for a real church, but for the model of one. To have an adequate idea of its diminutive ſize, imagine a door of little more than three feet high, a roof no more than ſix, and the whole edifice, compriſing a veſtibule, the body of the church, and a ſacriſty, or veſtry, not exceeding eight yards in length by four in breadth. It ſeemed as if I, who was thought, in theſe parts,

'In bigneſs to ſurpaſs earth's giant ſons,'

might, when placed in a corner of the church, the fartheſt from the pulpit, have almoſt touched the miniſter's noſe with the point of my boot, by ſtretching out my leg without even riſing from my ſeat.—The native of Italy could not reſtrain a ſmile at this ſpecimen of Lapland architecture." (II. p. 86.)

Here we plainly perceive that nothing can ſatisfy Mr. Acerbi, in regard to religious worſhip. The ſmall ſize of this church, although fully ſufficient to contain all the inhabitants of the place, agreeably to his own ſtatiſtical account of the country, ſerves "the native of Italy" for a laughing ſtock; while the handſome church at Kemi provoked his anger. In a few days the author reached the village of Alten, which conſiſts only of one houſe belonging to a merchant, who lives in ſome degree of ſplendour, and by whom they were hoſpitably received. After remaining here for two days, Mr. Acerbi and his companion proceeded in a four-oared boat to the North Cape, the navigation being about one hundred miles Engliſh. The merchant at whoſe houſe they lodged had ſo well furniſhed the boat with neceſſaries and proviſions, that this voyage could only be regarded as a party of pleaſure.

Hitherto no mountain Laplanders had fell under the obſervation of Mr. Acerbi. Deſirous, however, of ſeeing this claſs of the inhabitants, and alſo the rein-deer which are ſo peculiar to this part of the world, he made ſome occaſional excurſions on ſhore during the voyage, and at length met a mountain Lapland family, with a troop of about three hundred deer. One of the moſt northern habitations in Europe is the houſe of a merchant, ſituated on an iſland near Haveſund. This Mr. Acerbi conſiders as the moſt diſmal abode upon earth, as there was nothing to be ſeen but naked rocks; neither tree, ſhrub, nor even a blade of graſs grew near it: every neceſſary, even fuel, was obliged to be brought from a diſtance. During three months of the year the ſun is not viſible, and the atmoſphere is then only illuminated by the aurora borealis. Nothing but the love of gain would prompt a human being to bury himſelf in ſo deplorable a ſolitude; fiſhing is the attracti on

traction which operates upon the ſolitary inhabitant. At length, exactly at midnight, the party reached the North Cape, the object which had led them through ſo many dangers. They then returned, purſuing eagerly their former courſe, and arrived again at Uleaborg, where Mr. Acerbi finiſhes the narration of his travels.

A large part of the ſecond volume is devoted to a detailed account of the manners and cuſtoms of the Laplanders, principally extracted from a work publiſhed at Copenhagen by Canute Leems, who was ten years a miſſionary among theſe people: to this Mr. Acerbi has added a large quantity of information on the natural hiſtory of the country, furniſhed by the Swediſh gentlemen whoſe liberality the author has repaid, as we have already mentioned, by ſuch groſs ingratitude.—This part is embelliſhed by a few plates of inſects and birds. As to the map which accompanies the ſecond volume, it contains only the names of the places which lay in the author's route. The few plates which are annexed are pleaſing; but it is very clear that the author has not paid the proper tribute of acknowledgment to Colonel Skjöldebrand, for his aſſiſtance in this particular.

An appendix is annexed, containing ſpecimens of Finland and Lapland muſic, which will amuſe the amateur; there is alſo a diary of the journey, with the expences.

Upon the whole, we conſider this work as furniſhing a very conſiderable portion of entertainment; and if the information it contains had not been ſo contaminated by the political opinions and vanity of the author, it would have poſſeſſed conſiderable intereſt, on account of its treating of a country ſo far removed from the common track of travellers. To a perſon whoſe judgment is ſufficiently ripened to enable him to ſeparate the grain from the chaff, by a due reflection on thoſe peculiar opinions that are the offspring of that outrageous love of novelty, and hatred of all rank ſuperior to that in which the holder moves, (which conſtitutes the eſſence of the new philoſophy and politics) theſe volumes may have their uſe. We conſider, however, the acerbity with which (if we may be pardoned the pun) Mr. Acerbi treats the Swediſh academicians, as peculiarly unpardonable; and we can ſcarcely conceive any degree of provocation that could juſtify ſuch harſh language.

It has excited ſome ſurpriſe that Mr. Acerbi, who is an Italian, from Caſtel Goffredi, ſhould publiſh his travels in the Engliſh language, eſpecially as the work is free from foreign idioms, and no mention is made of any tranſlator being employed. It is alſo ſtill more ſingular, that few alluſions are

made to Italy, but that the different cuſtoms are principally referred to the provincial manners of Great Britain, particularly of Scotland; an inſtance of which may be ſeen in what we have extracted relating to the Runic poetry. We have heard, however, and have good reaſon to believe, that the nominal author only furniſhed the rude materials for the work, which have been reduced to form and ſhape by two, if not three Northern artiſts, ſkilled in the modern practice of book-making, who have produced two good ſized quartos from what, in former times, would have appeared in the more humble form of a thin octavo. We can, therefore, no longer wonder at the inconſiſtencies we have already noticed.

A French tranſlation of this work, executed under the immediate inſpection of M. Acerbi, with ſome alterations, has been lately publiſhed at Paris; but we have not ſeen it.

ART. LXVIII. *Memoirs of the Life of Froiſſart, with an Eſſay on his Works, and a Criticiſm on his Hiſtory. Tranſlated from the French of M. de la Curne de St. Palaye. By Thomas Johnes, Eſq. M. P.* 12mo. White, London. 1801.

ART. LXIX. *Sir John Froiſſart's Chronicles of England, France, and the adjoining Countries. Newly tranſlated by Thomas Johnes.* 4to. Vol. I. and II. pp. 835 and 744. Price 4l. 4s. each. To be completed in two more volumes. White, London. 1803.

WHATEVER obligations may be conferred on the public by hiſtorians of extenſive views and ſagacious minds, who compreſs into a comparatively brief narrative the reſults of profound reſearch, ſuch readers as wiſh to form their own judgment concerning the cauſes and the influences of political events, and the character of different ages and nations, embrace with avidity every opportunity of conſulting the original materials of hiſtory: in preſenting the Engliſh reader, therefore, with a verſion of the Chronicles of Froiſſart, Mr. Johnes has, in our opinion, entitled himſelf to the gratitude of his countrymen, and raiſed himſelf to an honourable ſtation among the worthies who

—— "Sui memores alios fecere merendo."

The high authority and value of the hiſtorical works of Froiſſart will perhaps be moſt clearly demonſtrated by a brief abſtract of the work of M. St. Palaye, a tranſlation of which Mr. Johnes ſeems to have publiſhed as an *avant courier* to his verſion of the Chronicles. This work contains, as its title imports, memoirs of the life of Froiſſart, and a critique on his

hiſtory. From the former we learn what wonderful pains he took to enquire into the minuteſt particulars of the events of his own time. In the latter, his reputation is amply vindicated againſt an utterly unfounded imputation of partiality in favour of the Engliſh.

John Froiſſart was born at Valenciennes about the year 1337. Concerning his family very little is known, and the commonly received opinion that his father was an emblazoner of arms, reſts only on conjecture. It appears, however, from various paſſages in his writings, that at an early period of his life he gave indications of a reſtleſs and inquiſitive mind. In his youth, and indeed in his riper years, he was a profeſſed votary of pleaſure, in the purſuit of which it is to be feared that he frequently tranſgreſſed the bounds of innocence and moderation. In the intervals of his diſſipation, however, he muſt have aſſiduouſly cultivated his natural talents, ſince we are informed that "he was ſcarcely twenty years old when *at the entreaty of his dear lord and maſter, Sir Robert de Namur, Knight, Lord of Beaufort,* he undertook to write the hiſtory of the wars of his own time." For the purpoſe of collecting the requiſite materials for the compoſition of this hiſtory, he travelled into the moſt diſtant provinces of France. When he was about twenty-four years of age, he was induced, by the hopes of alleviating the pangs of diſappointed love, to viſit England, on which occaſion he was introduced to the notice of Philippa of Hainault, the wife of Edward III. By this princeſs he was moſt graciouſly received; and on a ſecond viſit which he paid to the Engliſh court, he was admitted into her ſervice in the character of clerk of the chamber. It is probable that he was appointed to this office in conſequence of his having preſented to his royal miſtreſs a portion of his hiſtory, in ſearch of materials for the proſecution of which he travelled at her expence into various parts of Europe. In the courſe of this journey, Scotland, France, and the courts of Milan and Savoy, ſucceſſively witneſſed his indefatigable zeal in the proſecution of his enquiries into facts, and in the collection of hiſtorical documents. In 1369 he had the misfortune, by the death of Queen Philippa, "to experience a loſs which nothing could recompenſe." Soon after the occurrence of this melancholy event, he returned to his native country, where, having aſſumed the eccleſiaſtical character, he obtained the living of Leſtines. Of his labours in the clerical vineyard he has left the ſingle record, that during the ſhort ſpace of time that he reſided on this benifice, the tavern keepers of his pariſh received five hundred francs of his money.

Froiſſart

Froiſſart afterwards attached himſelf to Winceſlaus de Luxemburg, Duke of Brabant, on whoſe death, which event took place in 1384, he was admitted into the friendſhip of Guy, Count of Blois, who appointed him to the office of clerk of the chapel. His new patron having engaged him to reſume his unfiniſhed hiſtory, "he determined in 1388 to take advantage of the peace which was juſt concluded, to viſit the court of Gaſton Phœbus, Count de Foix et de Béarn, in order to gain full information of whatever related to foreign countries, and the more diſtant provinces of the kingdom." On his journey to Béarn, he had the good fortune to fall into the company of a knight of the county of Foix, named Eſpaign du Lyon, whoſe knowledge of the country, and of the events which had lately occurred in the various diſtricts through which they paſſed, enabled him to impart to his inquiſitive fellow traveller very valuable materials for the intended continuation of his hiſtory. The *naiveté* with which Froiſſart recites the particulars of the long and numerous converſations which took place between the knight and himſelf is not a little amuſing. From the Count de Foix the wandering hiſtorian experienced a moſt flattering reception, and he has recorded with gratitude the hoſpitality of his patron, who frequently amuſed his evening hours by liſtening to his romance of Meliador, and "never ſent him away before he had made him drink all the wine which had remained on the table from his own bottle."

Having reſided at the court of the Count de Foix for a period ſufficiently long to enable him to procure the information which was the object of his journey, Froiſſart accompanied the Counteſs of Boulogne, a relation of his patron, who was betrothed to the Duke of Berry, to Riom in Auvergne, where the marriage of that illuſtrious pair was celebrated with extraordinary magnificence. From Riom he proceeded to Paris. His reſidence in the French capital was not, however, of long duration. Prompted by the inſatiable ſpirit of curioſity, in leſs than two years he ſucceſſively viſited the Cambreſis, Holland, Picardy, Paris, Valenciennes, Bruges, and Sluys.

In the year 1390 he returned to his own country, where he occupied himſelf in correcting and continuing his hiſtory. Being, in the courſe of this employment, diſſatisfied with the memoirs which he had collected of the wars in Spain, and which he had obtained from the adherents of the King of Caſtille alone, who might be ſuſpected of partiality, he wiſhed to know what account their adverſaries the Portugueze gave of theſe tranſactions; and, underſtanding that a Portugueze knight of high reputation was lately arrived at Middleburg, he immediately

diately repaired thither for the purpose of requesting his assistance in the elucidation of that period of his narrative. From the materials which he acquired in the course of six days conversation with this gallant soldier, he composed the third book of his history.

In 1392 the restless historiographer was again at Paris; and in the beginning of the next year he attended, at Abbeville, the conferences which were held between the plenipotentiaries of France and England, and which terminated in the establishment of a truce between the two nations. Taking advantage of this peaceful interval, in 1395 he once more visited England, where he was graciously received by the unfortunate Richard II. to whom he presented a copy of his romance of Meliador. "On receiving the book," says Froissart, "the king enquired what subject it treated of; and I told him, of love. He was delighted with this answer, and looked into different parts of the book, and read therein; for he read and spoke French perfectly well. He then ordered one of his knights, named Sir Richard Credon, to carry it into his cabinet; and he seemed much obliged to me for it."

After three months residence in England, Froissart returned to the continent. Of his subsequent history little is known, and the precise year of his death is uncertain. It only appears, from the obituary of the collegial church of St. Monegunda, in Chimay, of which he was canon, that he died in the month of October (probably of 1401); and an ancient tradition points out the chapel of St. Anne, which constitutes a part of that edifice, as the place of his burial.

The foregoing sketch of the life of Froissart will serve to evince the industry and judgment with which he collected the materials of his history. Familiarly admitted to the tables of nobles and sovereign princes, he enjoyed frequent opportunities—opportunities which he never neglected, of learning the particulars of interesting transactions from the actors themselves. Attached to no party in the contentions which in his day disturbed the peace of Europe, he gained the confidence of adverse warriors and statesmen; and by comparing their different accounts of the same event, he attempted to find the happy medium of truth. In the investigation of facts he shrunk from no toil, he declined no expence. His ardent curiosity surmounted all obstacles; and having devoted the most serious exertions of his whole life to the composition of his Chronicles, he has supplied future historians with a vast body of information relative to almost every country in Europe.

The

The period of which his hiſtory treats is a moſt intereſting one. The inhabitants of Europe had not then attained that degree of refinement which wears away individuality of character; but the influence of the ſpirit of chivalry had ſoftened that brutality from the contemplation of which the feeling mind turns away with diſguſt. Whilſt, therefore, the Chronicles of Froiſſart may be juſtly characterized as a work "atrox præliis, opimum cæſibus," the recital of ſcenes of ſlaughter is relieved by anecdotes of the generoſity of the brave, and the mutual confidence of enemies inſpired with ſentiments of the niceſt honour. The Engliſh reader is peculiarly attracted by the wars of Edward III.: for though the cool politician may condemn, and that juſtly, the invaſion of a powerful foreign territory, yet the heart of an Engliſhman will glow at the recital of the proweſs diſplayed by his countrymen on the plains of Poitiers and of Creſſy.

But it is not merely from the nature of the ſubjects of which he treats, that the writings of Froiſſart derive their intereſt. Independently of this circumſtance, there is a charm which rivets the attention to his pages, namely, the particularity of his narrative. Hence, his hiſtory "ſhows the very body of the time, its form and preſſure." In peruſing his work, we are tranſported in idea to the period in which he lived. We hear the familiar converſation of his heroes—we trace their every ſtep in the progreſs of their marches—we mark their every motion in the encounter of the ſingle combat, or in the ſhock of a general engagement. No book is more fertile in ſubjects, for the pencil of the hiſtorical painter, than the Chronicles of Froiſſart.

Such being our eſtimate of the value of that work, we cannot but applaud Mr. Johnes's judgment in ſelecting it for the purpoſe of tranſlation. He is not, indeed, the firſt of our countrymen who has thus expreſſed his ſenſe of its merits. A verſion of it was publiſhed in the reign of Henry VIII. by John Bourchier, Lord Berners; but this verſion is become ſo very ſcarce that it is rarely expoſed to ſale, and of courſe it is inacceſſible to the generality of readers. An indolent amateur might have contented himſelf with reprinting this verſion. We are glad that Mr. Johnes has not thus limited his exertions. Had he republiſhed the text of Lord Berner's tranſlation as it now ſtands, the obſoleteneſs of the phraſeology and of the ſpelling would have cauſed, perhaps, a majority of readers to ſtumble on the threſhold. If he had modernifed the orthography, and occaſionally poliſhed the ſtyle of his noble predeceſſor, he would have produced a motley work, which would not have ſatisfied either the unlearned or the

antiquarian. We therefore applaud the good ſenſe and ſpirit which determined him to encounter the labour of making a new tranſlation, which toilſome taſk he has executed with ſignal ſucceſs. In his ſtyle he has hit the happy medium between the obſcurity of remote, and the familiarity of modern phraſeology. It has a little, but not too much of the *ſmatch* of antiquity. Adhering, with correct taſte, to the characteriſtic ſimplicity of his original, he appears to have copied the manner of the tranſlators of the Bible in the reign of James I. We do not fear contradiction, when we affirm that he could not have followed a better model.

We would not, however, be underſtood to aſſert, that we approve of every particular of Mr. Johnes's diction. Some few expreſſions occur in his tranſlation which we would not have adopted. In a very few paſſages which have occurred to our obſervation, we differ from him in our idea of the ſenſe of the original: but when we contemplate the indiſputable merits of his verſion, thoſe deductions vaniſh into nothing*.

The value of this work is greatly enhanced by the diligence with which Mr. Johnes has corrected the names of perſons and places, which Froiſſart has moſt groſsly diſfigured;—a practice in which he has been moſt religiouſly followed by French writers down to the preſent day†. The notes alſo, in which he has illuſtrated his author, or rectified his miſtakes, are curious and valuable. From the MSS. depoſited in the Britiſh Muſeum, and eſpecially from ſeveral written copies which enrich his celebrated library, he has been enabled not only occaſionally to amend the generally received text, but alſo to reſtore ſome whole chapters which are not to be found in any of the printed editions of the Chronicles; and we are informed in an advertiſement prefixed to the firſt volume, that "a perſon is employed at Breſlau in collating the celebrated MS. there, which is ſuppoſed to be the only one unmutilated. Should it prove ſo, the additions will be printed at the end of the preſent work." We truſt that Mr. Johnes will favour the public not only with a verſion, but alſo with the original of theſe additions, and of the ſupplementary chapters which occur in his own MSS.

Theſe volumes, which are handſomely and correctly printed at a preſs eſtabliſhed for that purpoſe by the tranſlator, at his romantic

* This verdict we pronounce upon the verſion of the Chronicles. Of the tranſlation of St. Palaye's Memoir we cannot ſpeak in terms of equal commendation.

† In this neceſſary duty of a tranſlator, Lord Berners is moſt lamentably deficient.

romantic *chateau* of Hafod, is adorned by engravings traced from the fineſt illuminations in our libraries, and in the Bibliothéque Nationale of France.

We ſhall cloſe this article by ſubjoining, as a ſpecimen of Mr. Johnes's verſion, his tranſlation of Froiſſart's narrative of the death of Sir John Chandos.

"Sir John Chandos, being ſénéſchal of Poitou, was ſeriouſly afflicted with the loſs of St. Salvin: he was continually deviſing means to retake it, whether by aſſault or by ſcalado was perfectly indifferent to him, ſo that he could gain it. He made many nightly ambuſcades, but none ſucceeded; for Sir Louis, who commanded in it, was very watchful, as he knew the capture of it had highly angered Sir John Chandos.

"It happened that, on the night preceding the eve of the new year (1370), Sir John Chandos, who reſided in the city of Poitiers, had ſent out his ſummons to the barons and knights of Poitou to come to him as ſecretly as they could, for he was going on an expedition. The Poitevins would not refuſe him any thing, being much beloved by them: they obeyed his ſummons, and came to Poitiers. Sir Guiſcard d'Angle, Sir Louis de Harcourt, the Lords de Pons, de Partenay, de Pinane, de Tannaybouton, Sir Geoffry d'Argenton, Sir Maubrun de Linieres, Lord Thomas Percy, Sir Baldwin de Franville, Sir Richard de Pontchardon, came thither, with many others.

"When they were all aſſembled, they were full three hundred lances.

"They left Poitiers in the night, and no one, except the principal lords, knew whither they were going. The Engliſh, however, had ſcaling ladders, and every thing they might have occaſion for, with them. They marched to St. Salvin; and, when there arrived, were told what was intended: upon which they all diſmounted, and, giving the horſes to their valets, the Engliſh deſcended into the ditch. It was then about midnight.

"They were in this ſituation, and would very ſhortly have ſucceeded in their expedition, when they heard the guard of the fort wind his horn. The reaſon was this. That very night Carnet le Breton had come from la Roche-poſay, with forty lances, to St. Salvin, to requeſt Sir Louis de St. Julien to accompany him in an expedition to Poitou: he therefore awakened the guard and thoſe within the fort.

"The Engliſh, who were on the oppoſite ſide, ignorant of the intentions of this body of Frenchmen wanting to enter the fort, thought they had been ſeen by the guard, or that ſpies had given information of their arrival to the garriſon. They immediately left the ditch, and ſaid; 'Let us away; for this night we have been diſappointed in our ſcheme.' They mounted their horſes, and advanced in a body to Chauvigny on the river Creuſe, two ſhort leagues diſtant.

" When all were arrived there, the Poitevins aſked Sir John Chandos if he wiſhed them to remain with him: he anſwered, 'No: you may return in God's name: I will to-day ſtay in this town.' The Poitevins departed, and with them ſome Engliſh knights: in all, about two hundred lances.

" Sir John Chandos entered a hôtel, and ordered a fire to be lighted. Lord Thomas Percy, ſénéſchal of la Rochelle, and his men, remained with him. Lord Thomas aſked Sir John Chandos if he intended ſtaying there that day: 'Yes,' replied Sir John: 'why do you aſk?' 'Becauſe, ſir, if you be determined not to go further, I ſhall beg of you to give me leave to make an excurſion, to ſee if I ſhall meet with any adventure.' 'In the name of God, go then,' replied Sir John. At theſe words Lord Thomas Percy ſet out, attended by about thirty lances. Sir John Chandos remained with his own people. Lord Thomas croſſed the bridge of Chauvigny, taking the longeſt road to Poitiers, having left Sir John Chandos quite low ſpirited for having failed in his intended attack on St. Salvin. He continued in the kitchen of the hôtel, warming himſelf at a ſtraw fire which his herald was making for him, converſing at the ſame time with his people, who very readily paſſed their jokes, in hopes of curing him of his melancholy.

" After he had remained ſome time, and was preparing to take a little reſt, and while he was aſking if it were yet day, a man entered the hôtel, and came before him, ſaying, 'My lord, I bring you news.' 'What is it?' aſked Sir John. 'My lord, the French have taken the field.' 'How doſt thou know this?' 'My lord, I ſet out from St. Salvin with them.' 'And what road have they taken?' 'My lord, that I cannot ſay for a certainty; but it ſeemed to me they followed the road to Poitiers.' 'And who are theſe French?' 'My lord, they are Sir Louis de St. Julien and Carnet le Breton, with their companies.' 'Well, it is indifferent to me,' replied Sir John: 'I have not any inclination to exert myſelf this day: they may be met with without my interference.'

" He remained a conſiderable time very thoughtful: after having well conſidered, he added; 'Notwithſtanding what I have juſt ſaid, I think I ſhall do well to mount my horſe; for at all events I muſt return to Poitiers, and it will be ſoon day.' 'It is well judged,' replied the knights who were with him. Sir John ordered every thing to be got ready, and his knights having done the ſame, they mounted and ſet off, taking the road to Poitiers, following the courſe of the river. The French might be about a good league before them on this ſame road, intending to croſs the river at the bridge of Luſſac*. The Engliſh ſuſpected this from perceiving the tracks of the horſes, and ſaid among themſelves, 'Either the French or Lord Thomas Percy are juſt before us.' Shortly after this converſation, day appeared; for in the early part of January the mornings begin to be ſoon light. The French might be about a league from the bridge of Luſſac, when they perceived Lord Thomas Percy

* Luſſac,—a town in Poitou, dioceſe of Poitiers.

Percy and his men on the other ſide of the river. Lord Thomas had before ſeen them, and had ſet off full gallop to gain the bridge. They ſaid, 'There are the French: they are more in number than we are: let us haſten to take advantage of the bridge.'

"When Sir Louis and Carnet ſaw the Engliſh on the oppoſite ſide of the river, they alſo made haſte to gain the bridge: however, the Engliſh arrived firſt, and were maſters of it. They all diſmounted, and drew themſelves up to defend and guard it.

"The French likewiſe diſmounted on their arrival, and, giving their horſes for the ſervants to lead them to the rear, took their lances, and advanced in good order, to attack the Engliſh and win the bridge. The Engliſh ſtood firm, although they were ſo few in compariſon with the enemy.

"Whilſt the French and Bretons were conſidering the moſt advantageous manner to begin the onſet, Sir John Chandos arrives with his company, his banner diſplayed and flying in the wind. This was borne by a valiant man at arms, called James Allen, and was a pointed ſtake gules on a field argent. They might be about forty lances, who eagerly haſtened to meet the French. As the Engliſh arrived at a ſmall hillock, about three furlongs from the bridge, the French ſervants, who were between this hillock and the bridge, ſaw them, and, being much frightened, ſaid, 'Come away: let us ſave ourſelves and our horſes.' They therefore ran away, leaving their maſters to ſhift as well as they could.

"When Sir John Chandos, with diſplayed banner, was come up to the French, whom he thought very lightly of, he began from horſeback to rail at them, ſaying; 'Do you hear, Frenchmen: you are miſchievous men at arms: you make incurſions night and day at your pleaſure: you take towns and caſtles in Poitou, of which I am ſénéſchal. You ranſom poor people without my leave, as if the country were your own; but, by God, it is not. Sir Louis, Sir Louis, you and Carnet are too much the maſters. It is upwards of a year and a half that I have been endeavouring to meet you. Now, thanks to God, I do ſo, and will tell you my mind. We will now try which of us is the ſtrongeſt in this country. It has been often told me, that you were very deſirous of ſeeing me: you have now that pleaſure. I am John Chandos: look at me well: and, if God pleaſe, we will now put to the proof your great deeds of arms which are ſo renowned.'

"With ſuch words as theſe did Sir John Chandos greet them: he would not have wiſhed to have been any where elſe, ſo eager was he to fight with them.

"Sir Louis and Carnet kept themſelves in a cloſe body, as if they were willing to engage. Lord Thomas Percy and the Engliſh on the other ſide of the bridge knew nothing of what had paſſed, for the bridge was very high in the middle, which prevented them from ſeeing over it.

"During this ſcoffing of Sir John Chandos, a Breton drew his ſword, and could not refrain from beginning the battle: he ſtruck an Engliſh

Engliſh ſquire, named Simkin Dodenhale, and beat him ſo much about the breaſt with his ſword, that he knocked him off his horſe on the ground. Sir John Chandos, who heard the noiſe behind him, turned round, and ſaw his ſquire on the ground, and perſons beating him. This enraged him more than before: he ſaid to his men, 'Sirs, what are you about? how ſuffer you this man to be ſlain? diſmount, diſmount!' and at the inſtant he was on foot, as were all his company. Simkin was reſcued, and the battle began.

"Sir John Chandos, who was a ſtrong and bold knight, and cool in all his undertakings, had his banner advanced before him, ſurrounded by his men, with the ſcutcheon above his arms: he himſelf was dreſſed in a large robe which fell to the ground, blazoned with his arms on white ſarcenet, two pointed ſtakes, gules; one on his breaſt, and the other on his back; ſo that he appeared reſolved on ſome adventurous undertaking; and in this ſtate, with ſword in hand, he advanced on foot towards the enemy.

"This morning there had been a hoar froſt, which had made the ground ſlippery; ſo that as he marched he entangled his legs with his robe, which was of the longeſt, and made a ſtumble: during which time a ſquire, called James de St. Martin (a ſtrong expert man), made a thruſt at him with his lance, which hit him in the face, below the eye, between the noſe and forehead. Sir John Chandos did not ſee the aim of the ſtroke, for he had loſt the eye on that ſide five years ago, on the heaths of Bourdeaux, at the chace of a ſtag: what added to this misfortune, Sir John had not put down his vizor, ſo that in ſtumbling he bore upon the lance, and helped it to enter into him. The lance, which had been ſtruck from a ſtrong arm, hit him ſo ſeverely that it entered as far as the brain, and then the ſquire drew it back to him again.

"The great pain was too much for Sir John, ſo he fell to the ground, and turned twice over in great agony, like one who had received his death wound. Indeed, ſince [after] the blow he never uttered a word. His people, on ſeeing this miſhap, were like madmen. His uncle, Sir Edward Clifford, haſtily advanced, and, ſtriding over the body (for the French were endeavouring to get poſſeſſion of it), defended it moſt valiantly, and gave ſuch well-directed blows with his ſword, that none dared to approach him. Two other knights, namely, Sir John Chambo and Sir Bertrand de Caſſilies*, were like men diſtracted at ſeeing their maſter lie thus on the ground.

"The Bretons, who were more numerous than the Engliſh, were much rejoiced when they ſaw their chief thus proſtrate, and greatly hoped he was mortally wounded. They therefore advanced, crying out, 'By God, my lords of England, you will all ſtay with us, for you cannot now eſcape.'

"The Engliſh performed wonderful feats of arms, as well to extricate themſelves from the danger they were in as to revenge their commander,

* Sir John Chambo,—Sir John Caſſilies. Q. Barnes calls the laſt Caſe.

commander, Sir John Chandos, whom they ſaw in ſo piteous a ſtate. A ſquire attached to Sir John marked out this James de St. Martin, who had given the blow: he fell upon him in ſuch a rage, and ſtruck him with his lance as he was flying, that he ran him through both his thighs, and then withdrew his lance: however, in ſpite of this, James de St. Martin continued the fight.

"Now if Lord Thomas Percy, who had firſt arrived at the bridge, had imagined any thing of what was going forwards, Sir John Chandos's men would have been conſiderably reinforced: but it was otherwiſe decreed; for, not hearing any thing of the Bretons ſince he had ſeen them advancing in a large body towards the bridge, he thought they might have retreated; ſo that Lord Thomas and his men continued their march, keeping the road to Poitiers, ignorant of what was paſſing.

"Though the Engliſh fought ſo bravely at the bridge of Luſſac, in the end they could not withſtand the force of the Bretons and French, but were defeated, and the greater part made priſoners. Sir Edward Clifford ſtood firm, and would not quit the body of his nephew.

"If the French had had their horſes, they would have gone off with honour, and have carried with them good priſoners; but, as I have before ſaid, their ſervants had run off with them. Thoſe of the Engliſh alſo had retreated, and gone away from the ſcene of battle. They remained therefore in bad plight, which ſorely vexed them, and ſaid among themſelves, 'This is a bad piece of buſineſs: the field is our own, and yet we cannot return through the fault of our ſervants. It is not proper for us who are armed and fatigued to march through this country on foot, which is quite againſt us; and we are upwards of ſix leagues from the neareſt of any of our forteſſes. We have, beſides, our wounded and ſlain, whom we cannot leave behind.'

"As they were in this ſituation, not knowing what to do, and had ſent off two or three of the Bretons, diſarmed, to hunt after and endeavour to find their ſervants, they perceived advancing towards them, Sir Guiſcard d'Angle, Sir Louis de Harcourt, the Lords de Partenay, de Tannaybouton, d'Argenton, de Pinane, Sir James de Surgeres, and ſeveral others. They were full two hundred lances, and were ſeeking for the French; for they had had information they were out on an excurſion, and were then following the traces of their horſes. They came forwards, therefore, with diſplayed banners fluttering in the wind, and marching in a diſorderly manner.

"The moment the Bretons and French ſaw them, they knew them for their enemies, the barons and knights of Poitou. They therefore ſaid to the Engliſh; 'You ſee that body of men coming to your aſſiſtance: we know we cannot withſtand them: therefore, calling each by his name, 'you are our priſoners; but we give you your liberty, on condition that you take care to keep us company; and we ſurrender ourſelves to you, for we have it more at heart to give

give ourſelves up to you than to thoſe who are coming.' They anſwered, 'God's will be done.' The Engliſh thus obtained their liberty.

"The Poitevins ſoon arrived, with their lances in their reſts, ſhouting their war-cries; but the Bretons and French, retreating on one ſide, ſaid, 'Hola! ſtop, my lords: we are priſoners already.' The Engliſh teſtified to the truth of this by adding, 'It is ſo: they belong to us.' Carnet was priſoner to Sir Bertrand de Caſſilies and Sir Louis de St. Julien to Sir John Chambo: there was not one but who had his maſter.

"Theſe barons and knights of Poitou were ſtruck with grief when they ſaw their ſénéſchal, Sir John Chandos, lying in ſo doleful a way, and not able to ſpeak. They began grievouſly to lament his loſs, ſaying, 'Flower of knighthood! oh, Sir John Chandos! curſed be the forging of that lance which wounded thee, and which has thus endangered thy life.' Thoſe who were around the body moſt tenderly bewailed him, which he heard, and anſwered with groans, but could not articulate a word. They wrung their hands, and tore their hair, uttering cries and complaints, more eſpecially thoſe who belonged to his houſehold.

"Sir John Chandos was diſarmed very gently by his own ſervants, laid upon ſhields and targets, and carried at a foot's pace to Mortemar, the neareſt fort to where they were. The other barons and knights returned to Poitiers, carrying with them their priſoners. I heard that James Martin, he who had wounded Sir John Chandos, ſuffered ſo much from his wounds that he died at Poitiers.

"That gallant knight only ſurvived one day and night. God have mercy on his ſoul! for never ſince a hundred years did there exiſt among the Engliſh one more courteous, or fuller of every virtue and good quality." (Vol. II. p. 25—32.)

ART. LXX. *An Addreſs to Lord Teignmouth, Preſident of the Britiſh and Foreign Bible Society, occaſioned by his Addreſs to the Clergy of the Church of England. By a Country Clergyman.* 8vo. pp. 36. Price 1s. Rivingtons, London. 1805.

THE object of the ſociety of which Lord Teignmouth is the preſident, appears to be the diſſemination of the Scriptures through the world; and to that object no clergyman can be ſuppoſed to be an enemy. It muſt not, however, be denied, that the mere diſſemination of the Scriptures is ſomething very different from the propagation of Chriſtianity; for a man totally illiterate will never acquire, from a mere peruſal of the bible, any tolerable idea of the purpoſe for which Chriſt came into the world and died on a croſs. The language of the bible, as of every other book of moral and religious inſtruction, refers to the opinions and practices of the ages

ages and countries in which the ſeveral tracts of which it is compoſed were written; and he, who knows nothing of theſe opinions and practices, will never deduce for himſelf a rational and conſiſtent creed from the ſacred volume. "Underſtandeſt thou what thou readeſt?" ſaid Philip to the eunuch*, who very candidly replied, "How can I, except ſome man ſhould guide me?" Hence the uſe of preaching, and of a *ſtated order of public teachers*, without whoſe inſtructions the illiterate vulgar might read their bibles day after day, and yet loſe all knowledge of the principles of Chriſtianity in leſs than fifty years.

On this account, we cannot help looking on the Britiſh and Foreign Bible Society as likely to be productive of much leſs good than, from the numerous liſt of reſpectable ſubſcribers, ſeems to be generally imagined; and let not us be deemed lukewarm Chriſtians, if, with the author of the addreſs before us, we expreſs our ſuſpicions, that the labours of that ſociety may be productive even of evil. The Chriſtian church is the ſociety appointed by Chriſt himſelf for the *keeping* of the ſacred records; but the reverence due to the church muſt be weakened in the minds of ignorant men, when they ſee that ſhe is not entruſted with the *diſtribution* of theſe records. This muſt infallibly be the caſe, conſtituted as that ſociety is, of men of various communions; and we need not, ſurely, prove that the preſent is not the age of extravagant devotion to eccleſiaſtical authority. Hitherto, indeed, our venerable hierarchy has commanded ſome reſpect from Chriſtians of all denominations, though now and then we meet with a rude uninformed ſquire, who ignorantly complains that ſo much of the *public money* ſhould be laviſhed in *ſalaries* on the biſhops, deans, and other dignitaries; but what remains of this veneration will quickly vaniſh from the public mind, and theſe complaints will appear to be well founded, when it is ſeen that the biſhops and other clergy are ſo far from being deemed worthy to direct the religious inſtruction of the poor, that, in the diſtribution even of the word of God, they are to act in ſubordination to a motley ſociety, of which a layman is the head.

In vain ſhall we be told, that the Bible Society is eſtabliſhed only in aid of the church, and that the biſhops and other clergy may diſtribute as many copies of the Scriptures as they pleaſe at their own expence, without conſulting the ſociety. If this be the caſe, why are not the biſhops the governors of the ſociety, as well as of the church? And why has the biſhop of London, for inſtance, no greater authority in the ſociety

* Acts viii. 30, 31.

ſociety than a diſſenting layman? The vulgar will never be perſuaded to reverence, as they ought to do, the character and labours, however meritorious, of that prelate whom they ſee to-day, in the epiſcopal throne or on his viſitation, directing the conduct of the clergy, and to-morrow ſitting in the company of laymen, and receiving *from them* inſtructions how to circulate among the poor the word of God!

This evil, and it is a very ſerious one, muſt follow, we think, from the conſtitution of the Bible Society, even ſuppoſing it compoſed of men all members of the eſtabliſhed church; but compoſed as it is, of churchmen and diſſenters of every denomination, we are not ſurpriſed that this Country Clergyman ſhould ſpeak of it in the following terms:

"I feel very ſtrong objections, my lord, to the whole plan: not indeed to the ſimple, pure object of diſſeminating the Scriptures: one of theſe days I hope to ſee the earth full of the knowledge of the Lord, as the waters cover the ſea. The miſchief lies in the *manner*, and the *means*, of carrying that object into effect. Your ſociety is compoſed of not only many ſecret foes, and treacherous familiar friends, but of a very large proportion of ſworn enemies of the church; to which enemies, a much larger ſhare of influence is given by the rules and regulations of your ſociety, than naturally they have any right to. The conſequence of which meaſure is this: that your ſociety, ſo far from being in amity with the conſtitutional church of this kingdom, upholds and promotes the cauſe of its adverſaries; and conſequently ſeeks and aſſiſts in its deſtruction. No one can for a moment imagine, that all this you intend: for myſelf, it is as far from my thoughts, as I truſt it is from yours. Let me therefore crave your lordſhip's attention, only for a few minutes; and let me have it pure, and perfectly diſengaged of all partiality for your project. Be not then deceived, my lord, with the notion, that the *bare act of diſtributing bibles, is the act of diſſeminating the ſacred truth.* The word of God in itſelf is pure and perfect, and more to be deſired than much fine gold; but as the fineſt gold may be turned to baſe purpoſes, ſo may the Scriptures. For, alas! through the luſts of men, and the covetouſneſs of the world, the precious book of life is made the inſtrument of error, as well as of truth; of much evil, as well as of infinite good. When it is remembered, that to the Scriptures, not only the true church of Chriſt appeals for confirmation of its divine doctrine, but likewiſe that every ſect and hereſy, by which it ever was defaced, has regularly pretended likewiſe to deduce its error; when we obſerve the Papiſt and Puritan, the Socinian and Calviniſt, the Baptiſt and Quaker, all appealing to the bible for the truth of their principles, and pretending to prove them thereby; it will not be maintained, I think, that the *mere diſtribution of bibles*, under the preſent circumſtances of the times, is likely to ſpread the truth. On the contrary, it is to be expected that each member of your heterogeneous

ſociety

ſociety will draw his portion of books for the promotion of his particular opinion; for it is eaſily ſeen, that a bible given away by a Papiſt will be productive of popery. The Socinian will make his bible ſpeak and ſpread Socinianiſm: while the Calviniſt, the Baptiſt, and the Quaker, will teach the opinions peculiar to their ſects. Supply theſe men with bibles, (I ſpeak as to a true churchman) and you ſupply them with arms againſt yourſelf.

"For what reaſon have we to ſuppoſe, that your *ſimple*, *pure*, and *important* deſign, will be exactly proſecuted by all the various deſcriptions of your ſociety?—What ſecurity have we, that each zealous religioniſt will not, according to the nature of his particular creed, accompany his pious donation of the Scriptures with his own peculiar interpretation and comment?—As a Church-of-England man, and ſadly experiencing, daily before my eyes, that the Holy Book is made a noſe of wax, by the various diſcordant and oppoſite ſects, I ſhould deem it my indiſpenſable duty, not only to diffuſe the text of Scripture, but to guard my people againſt what I conſider as miſinterpretations of it. Does not this, indeed, conſtitute by far the greater part of the Chriſtian miniſter's duty? Is not this the chief deſign of moſt ſermons preached, and of moſt of the religious tracts which iſſue from the preſs? And can we ſuppoſe that any conſcientious and careful diſſenter will not do the ſame? If he be indifferent to the prevalence either of truth or error; that is, if he be hypocritical and inſincere, he may not perchance give himſelf the trouble: but if he be honeſt, and is warmed by the leaſt ſpark of zeal, he cannot do otherwiſe. Were the bible ſo miraculouſly contrived, that it were impoſſible to miſinterpret or miſunderſtand it; that is, were it impoſſible to abuſe it, all other religious ſocieties might be ſaved a vaſt expence of trouble and revenue, by relinquiſhing all their former plans, and falling into yours. But if it be poſſible from the Scriptures, not only to draw the word of truth to ſalvation, but to ſupport ſo much error and deluſion, as every religioniſt is ready to ſee any where, or every where but at home, ſomething more is required than a Bible Society, to ſecure the faith once delivered to the ſaints. If your lordſhip ſees no impropriety in requeſting a clergyman to aid and aſſiſt in the promotion of the various hoſtile ſects which war againſt the church and ſound religion; if you ſee no harm in his becoming the patron and fellow-worker, together with Papiſts, Socinians, Quakers, &c. your lordſhip, I am ſure, will not refuſe to enlighten my mind upon the ſubject, and prove it to me from the word of God. At preſent, believe me, I am fully purpoſed, by God's help, never wittingly to lend my hand to ſow tares in the church of God. Quote not, that the wheat and tares muſt grow together till the harveſt, if by that you would wind me to your preſent plan. Tell me not that hereſies muſt needs come—I know it. But by *my* means they ſhall never come. You know, my lord, it is the *enemy's* part to ſow tares; hereſies deſcend not from heaven. How then can you invite me to do the enemy's work? How can I do this, and be innocent?"

In

In confirmation of what the author ſays of every ſect making the bible ſpeak the tenets peculiar to itſelf, we beg leave to ſtate the following facts, which conſiſt with the knowledge of the writer of this article. A young lady, tolerably educated, was ſome years ago married to a gentleman of her own age, and, as ſhe imagined, of the ſame religious ſentiments, which were thoſe of the old puritans. The marriage was agreeable to the friends of both parties; and all was harmony and happineſs until the birth of the firſt child, when it appeared that the father had been for ſome years reconciled to the church of Rome, and was determined to educate his children in his own faith. The puritan family was juſtly exaſperated at the trick which had been put upon them; and the old lady, anxious for the faith of her daughter, ſtated the caſe to her Calviniſtic paſtor, and, with tears in her eyes, aſked him what ſhould be done. The good man did what he could to comfort her; and aſſured her, that the principles of her daughter could not be ſhaken by an emiſſary of the church of Rome, as long as ſhe ſhould be permitted to retain and read her bible: but he chanced to be miſtaken. The young lady was permitted to read her bible daily; and from that bible her huſband's confeſſor ſoon perſuaded her that there is no ſalvation but in the church of Rome; that Calvin was a heretic; and that the Reformation, as we call it, was one of the evils propheſied of by St. John! The conſequence has been, that, with the Engliſh bible in her hands, ſhe is now a good Catholic; and her aged mother ſeems inclined to follow her example.

ART. LXXI. *Fleetwood; or the New Man of Feeling. A Novel. By William Godwin.* 3 vols. 12mo. Price 15s. Phillips, London. 1805.

THE political ſpeculations of Mr. Godwin, in conſequence of the fermentation produced in the public mind by the French revolution, excited a hoſtility and an admiration which they would at no other time have occaſioned. The "Inquiry concerning Political Juſtice," however violent the opinions it inculcated, contained in fact little or no matter abſolutely novel. Many ſatirical attacks have been made upon it, but none of them are equal to that ſpirited ſatire on ſimilar opinions contained in the 'Compere Matthieu,' a work anterior even to Mr. Godwin's exiſtence. In our opinion, Mr. Godwin's novels will be remembered when his political reveries are forgotten; for, although they are far from being free from faults, they bear evident marks of genius.

Three

Three avowed publications of this kind are now before the public, but we cannot ſay that Mr. Godwin acquires ſtrength as he proceeds. His 'Caleb Williams,' which was the firſt, is, in our opinion, decidedly the beſt of his novels, although a great objection lays againſt the moral of it, as it implies too much diſtruſt reſpecting the inſtitution of human laws, and the criminal juriſdiction of every country, by exhibiting an innocent character as falling under the higheſt puniſhment of the criminal law. The chief excellence of the next, viz. St. Leon, was the amiable picture it drew of female perfection in the wedded ſtate, a picture which was as pleaſing and ſatisfactory as it was unexpected. The ſtory, however, of this novel was in many parts highly inconſiſtent, and even perfectly abſurd.

Why Fleetwood is called the New Man of Feeling, we are at a loſs to diſcover. Certainly he bears no reſemblance to the meek, the humble, the patient Harley, who did not venture to declare his paſſion for Miſs Watſon till his laſt moments. Fleetwood, on the contrary, has no feeling but for himſelf: a more ſelfiſh, capricious, tyrannical, diſguſting character, we never met with. The far greater part of theſe three volumes are filled with his querulouſneſs, ſo that at length we view him with deteſtation and diſguſt; and we cannot help, when we conclude the work, feeling a wiſh that the courage of his friend Scarborough will be able to protect his family from the tyranny and ill humour of their chief.

The plot of this novel is ſo very ſlight, that it can ſcarcely be ſaid to have any exiſtence; at any rate it only commences in the third volume, after the marriage of Fleetwood, a period at which, in ordinary novels, this part of the fable uſually ends. Here, however, it is introduced to give ſome apparent foundation for the jealouſy which torments the hero of the tale.

Fleetwood is the only child of a reſpectable merchant, who had retired into Wales. He is the narrator of his own ſtory, and very juſtly expreſſes himſelf with much remorſe at his capricious waywardneſs. Brought up, almoſt alone, amidſt the romantic ſcenery of a mountainous country, and ſpoiled by the indulgence of his father, he acquires a ſolitary turn of mind, which lays the foundation of all his future woes. The ſcenery around him, and the inſtructions of his tutor (who, the author is careful to inform us, is not a clergyman, but) who is a Platoniſt and poet, raiſe exalted ideas in his mind; and, although a child, he is continually making profound reflections and ſublime ſpeculations. Here we cannot help remarking the want of power in Mr. God[illegible] to vary the phraſeo'ogy

of his fictitious perſonages. It is every where that of Caleb Williams. St. Leon was only Caleb Williams in new circumſtances; and even Fleetwood, when a child, a youth, or a man, is ſtill Caleb Williams. Let us bring forward ſome of the reflections of this profoundly ſage child.

"I had few companions. The very ſituation which gave us a full enjoyment of the beauties of nature, inevitably narrowed both the extent and variety of our intercourſe with our own ſpecies. My earlieſt years were ſpent among mountains and precipices, amidſt the roaring of the ocean, and the daſhing of waterfalls. A conſtant familiarity with theſe objects gave a wildneſs to my ideas, and an uncommon ſerioufneſs to my temper. My curioſity was ardent, and my diſpoſition perſevering. Often have I climbed the miſty mountain's top, to hail the firſt beams of the orb of day, or to watch his refulgent glories as he ſunk beneath the weſtern ocean. There was no neighbouring ſummit that I did not aſcend, anxious to ſee what mountains, vallies, rivers, and cities were placed beyond. I gazed upon the populous haunts of men as objects that pleaſingly diverſified my landſcape; but without the deſire to behold them in nearer view. I had a preſentiment that the crowded ſtreets and the noiſy mart contained *larger materials for conſtituting my pain than pleaſure*. The jarring paſſions of men, their loud contentions, their groſs purſuits, their crafty deluſions, their boiſterous mirth, were objects which, even in idea, my mind ſhrunk from with horror. I was a ſpoiled child. I had been little uſed to contradiction, and felt like a tender flower of the garden, which the blaſt of the eaſt wind nips and impreſſes with the tokens of a ſure decay.

"With ſuch a tone of mind the great features of nature are particularly in accord. In her choſen retreats every thing is buſy and alive; nothing is in full repoſe. All is diverſity and change. The myſterious power of vegetation continually proceeds; the trees unfold their verdure, and the fields are clothed with graſs and flowers. Life is every where around the ſolitary wanderer; all is health and bloom; the ſap circulates, and the leaves expand. The ſtalk of the flower, the trunk of the tree, and the limbs of animals, dilate, and aſſume larger dimenſions. The cattle *breathe*, and the vegetable kingdom *conſumes the vital air;* the herds reſort to the flowing ſtream, and the graſs drinks the moiſture of the earth and the dew of heaven. Even the clouds, the winds, and the ſtreams, preſent us with the image of life, and talk to us of that venerable power which is operating every where, and never ſleeps. But their ſpeech is dumb, their eloquence is unobtruſive; if they tear us from ourſelves, it is with a gentle and a kindly violence, which, while we ſubmit to, we bleſs.

"Here begins the contraſt and diſparity between youth and age. My father was a lover of nature; but he was not the companion of my ſtudies in the ſcenes of nature. He viewed her from his window, or from the terrace of earth he had raiſed at the extremity of his garden; he mounted his horſe for a tranquil excurſion, and kept along

along the road which was ſedulouſly formed for the uſe of travellers. His limbs were ſtiffened with age, and he was held in awe by the periodical intruſions of an unwelcome viſitor, the gout. My limbs, on the contrary, were full of the ſpringineſs which characterizes the morning of life. I bounded along the plains, and climbed the higheſt eminences; I deſcended the moſt frightful declivities, and often penetrated into receſſes which perhaps had never before felt the preſence of a human creature. I rivalled the goat, the native of the mountains, in agility and daring. My only companion was a dog, who by familiarity had acquired habits ſimilar to mine. In our ſolitary rambles we ſeemed to have a certain ſympathy with each other; and, when I reſted occaſionally from the wearineſs of my exertions, he came and lay down at my feet, and I often found relief in dalliance with this humble companion amidſt the uninhabited wilds which received me. Sometimes, when I foreſaw an excurſion of more than uſual daring, I confined him at home; but then he would generally break looſe in my abſence, ſeek me among the mountains, and frequently meet me in my return. Sometimes I would tie him to a tree or a ſhrub, and leave him for hours; in theſe caſes, *he ſeemed to become a party in the implied compact between us, and waited in mute reſignation till he ſaw me again.*" (Vol. I. p. 7.)

The ridiculous concluſion of this extract muſt ſtrike every one. Independent of this, it is eaſy to perceive a continual effort at eloquence, which frequently falls even below mediocrity. Mr. Godwin ſeems to imitate Mr. Burke in reſorting for imagery and illuſtration, not only to all the varied ſcenes of nature, but alſo to all the inventions of human ingenuity. In execution, however, how different are the two authors. Mr. Burke, from whatever ſource he drew his imagery, whether from the workſhop of the artiſt, the elaboratory of the chemiſt, or the ſhambles of the butcher, was always correct. Although he ranſacked nature and art for his images, he always appeared to be converſant with the ſubject to which he had recourſe for illuſtration. This is true eloquence, and forms an unſpeakable charm in the writings of that great man. In the above extract Mr. Godwin ſays, "the cattle breathe, and the vegetable kingdom conſumes the vital air;" which is directly contrary to the fact, ſince vegetables do not *conſume*, but, by the action of the ſun's rays, *yield* the ſupply of vital air (oxygen) required for the conſumption made of it by the breathing of animals. Fleetwood is not more fortunate in his phyſiology than in his chemiſtry, for he tells us (i. p. 200) "I had a ſenſation within me that rejected food as peremptorily as the *glands* of a perſon labouring under hydrophobia throw back the water he might attempt to *abſorb*." Mr. Godwin needed not to have penetrated very deeply into the ſcience of medicine, to have

diſcovered that muſcles, not glands, are the agents in deglutition, and that the water is thrown back by muſcular action in the above dreadful diſeaſe. Ignorance of the ſame nature appears in other places: thus in vol. i. p. 56, we have the following confuſed and awkward metaphor: "The dogs of the *cauſtic* hunt let go their hold of the *bleeding* game." Surely neither Mr. Godwin nor his readers need to be informed that the application of cauſtic is uſed to repreſs bleeding. In mechanics, the author is equally incorrect, for in vol. iii. page 245, he ſays,

"I might fitly be compared to an immenſe pile of mechaniſm, the furniture of a dead and windowleſs ſtructure, on ſurveying the walls of which you perceive no ſigns of activity, though a *thouſand cogs* and *ten thouſand wheels* are for ever working within."

Fleetwood at length departs from his father's houſe, and goes to the Univerſity of Oxford, where he engages in all the unlucky pranks which are propoſed to him. One of theſe, the termination of which is ſufficiently melancholy, is related at full length; and not ill told. Withers, the ſon of a clergyman, who had beſtowed much care on his education, but whoſe modeſty and awkward manners were the butt of his fellow collegians, is induced to recite in public a tragedy he had compoſed, on the cleanſing of the Augean ſtable by Hercules. The ludicrouſneſs of the ſubject of this dramatic eſſay raiſes the wanton fancies of the hearers, while the wine with which Withers is liberally ſupplied, in order to diſpel his modeſty, overcomes him. At length he is carried in triumph "crowned with parſley and dripping with wine" to his lodgings. Not content with this, Fleetwood and his companions bring Withers before a mock tribunal, where a diſcovery of the tricks that had been played upon him, brings on an alienation of mind, which ends in ſuicide. It ſeems indeed impoſſible for Mr. Godwin to diſpel the gloom which continually hangs over his imagination, and leads him to conclude all his tales with misfortune.

From the univerſity, Fleetwood proceeds to travel on the continent. The licentiouſneſs into which he had plunged at Oxford does not quit him in a foreign country; and he readily yielded to the ſeductions of the gay and luxurious capital of France. The licentiouſneſs and profligacy of the court of Louis XV. is well known; and as in the ſocieties to which he was introduced, no man was conſidered as any thing, unleſs he were what they ſtyled, *un homme à bonnes fortunes*, devoted to intrigues, and a favourite with thoſe ladies of honourable ſeeming who held their virtue at a cheap rate, ſo

Fleetwood

Fleetwood was impelled into intrigue with two French women of rank. Their infidelity has more effect on him than it would have had upon their own countrymen; inſtead of drowning the memory of the inconſtancy of his ſecond miſtreſs in a new intrigue, he flies to Switzerland to indulge his ſentimental effuſions among the mountain ſcenery of that country, ſo ſimilar to the haunts of his youth; and he here viſits M. Ruffigny, an old friend of his father's. In Switzerland Fleetwood becomes acquainted with the death of his father, in conſequence of which he returns to England, accompanied with Ruffigny, as his mentor, an office of no ſmall difficulty, from the headſtrong nature of the pupil. During the journey Ruffigny relates his hiſtory, which is well told, and diſplays more originality than any other part of the work. His connection with the Fleetwood family is founded on no ordinary circumſtances. Left an orphan at an early age, he was placed by his treacherous uncle in a ſilk-mill at Lyons; and here we are happy to obſerve that Mr. Godwin has not ſpared the laſh upon thoſe ſinks of human nature, the large manufacturing towns. We heartily join with him in his cenſures, and are ready to exclaim, periſh thoſe ſpecies of commerce which are ſupported not merely by the temporary effuſion of human blood, but by the ſyſtematic and habitual debaſement of the human mind itſelf. The remainder of the tale of Ruffigny is too intereſting to be anticipated.

Fleetwood, become his own maſter, has recourſe to thoſe methods of occupying his time which are uſual among men of fortune, ſuch as ſtudy, travelling, and procuring a ſeat in parliament; but in a ſhort time all theſe loſe their power of intereſting, and life itſelf becomes a burden to him. This part of the work is, we doubt not, a correct picture of the liſtleſſneſs under which the great bulk of thoſe, who have no employment, labour. In this wretched ſtate, and having loſt the company of Ruffigny, Fleetwood drags on life until his forty-fifth year, when an event occurs which proves to be the criſis of his deſtiny. Travelling "on ſome *factitious* occaſion" to the lakes of Cumberland, he forms an acquaintance with a Mr. Macneil. The family of this gentleman conſiſts of a wife and three daughters. Mrs. Macneil had in her youth been ſeduced from her friends by the artifices of an Italian muſic maſter, who, carrying her to Italy, is ſaid to have ſhut her up in a caſtle he inherited from his father. This is ſurely an improbable circumſtance; it ſerves however to awaken the gallantry of Mr. Macneil, who becomes her deliverer, reſtores her to her family, and at length marries her. In conſequence of this falſe ſtep of their mother's, the daughters have

have little or no ſociety; but the whole family preſent to Fleetwood ſuch a picture of domeſtic felicity, that new ſenſations are awakened in his breaſt. He begins to feel that man is not born for himſelf alone. The converſations of Macneil, in which that gentleman urges with great force the ſuperior happineſs of the married ſtate, at length overcome the reluctance of Fleetwood to matrimony. The following will exhibit ſome of Macneil's reaſonings.

"What I have been yet ſaying is ſpeculation; let us now come to the moſt important part of my function, which is practice. Fleetwood, you are too much alone. I hear people talk of the raptures of ſolitude; and with what tenderneſs of affection they can love a tree, a rivulet, or a mountain. Believe me, they are pretenders; they deceive themſelves, or they ſeek, with their eyes open, to impoſe upon others. In addition to their trees and their mountains, I will give them the whole brute creation; ſtill it will not do. There is a principle in the heart of man, which demands the ſociety of his like. He that has no ſuch ſociety, is in a ſtate but one degree removed from inſanity. He pines for an ear into which he might pour the ſtory of his thoughts, for an eye that ſhall flaſh upon him with reſponſive intelligence; for a face, the lines of which ſhall talk to him in dumb, but eloquent diſcourſe; for a heart that ſhall beat in uniſon with his own. If there is any thing in human form that does not feel theſe wants, that thing is not to be *counted in the file* for a man; the form it bears is a deception, and the legend, man, which you read in its front, is a lie. Talk to me of rivers and mountains! I venerate the grand and beautiful exhibitions and ſhapes of nature, no man more: I delight in ſolitude; I could ſhut myſelf up in it for ſucceſſive days. *But I know that Chriſt did not with more alacrity come out of the wilderneſs after his forty days' ſequeſtration*, than every man, at the end of a courſe of this ſort, will ſeek for the interchange of ſentiments and language. The magnificence of nature, after a time, will produce much the ſame effect upon him as if I were to ſet down a hungry man to a ſumptuous ſervice of plate, where all that preſented itſelf on every ſide was maſſy ſilver and burniſhed gold, but there was no food.

"He is a wiſe phyſician that knows how to preſcribe for his own malady. Were the caſe you have deſcribed to me, the caſe of a by-ſtander, you would immediately ſee into its merits as clearly as I do. You have no certain and regular purſuit; you have no equal alliances and connections. The miracle would be, if it were poſſible for you to be happy. You are too rich to be able to engage with ſincere eagerneſs in any undertaking or employment. The remedy therefore in your caſe muſt be derived from the other quarter. Marry! beget yourſelf a family of children! You are ſomewhat advanced in life; time muſt elapſe before your children will be at an age to occupy much of your cares; if you feel any vacuity in the interval, call about you your diſtant relations! Sit down every

every day at table with a circle of five or six persons, constituting your own domestic groupe. Enquire out the young men on the threshold of life, who, from the regulations of society, have the best claim upon your assistance. Call them round you; contribute to their means, contribute to their improvement: consult with them as to the most promising adventure in which they can launch themselves on the ocean of life. Depend upon it, you will not then feel a vacuity; your mind will no longer prey upon itself." (Vol. II. p. 201.)

We highly object to one passage in this quotation, as favouring strongly of profaneness. This is a fault into which Mr. Godwin frequently falls: thus we were told, vol. ii. p. 12, when a roll is given to the then pennyless Ruffigny, that "the offerings of gold, frankincense, and myrrh, presented by the wise men of the East, were not more acceptable to the mother of Jesus, than this homely roll and butter were to me at this moment." Not contented with this indecent allusion to Scripture on so trivial an occasion, he goes on to add, "Yet I was not hungry by sensation; my heart was too full of the crosses I had sustained: but I was hungry by reflexion." This is surely the counterpart of Mr. Hayley's phrase of "*She died by substitute.*" (See our Review for March, page 231.) To return to our criticism.—In vol. iii. p. 227, Mr. Godwin says, "It is a condescension unworthy of an injured husband, ever to admit his *prostituted* consort into his presence! It is as if God should go down and visit Satan in his polluted sulphureous abodes." Nor even here is the fault unaccompanied with another, for we have "prostituted" used for abandoned, or some other synonymous word.

Mr. Macneil's arguments in favour of marriage were, without doubt, considerably strengthened by his youngest daughter Mary having excited the passion of love in the breast of Fleetwood. The conclusion of the history of the Macneils is tinged with that gloom which, as we have already mentioned, constantly hangs over the end of Mr. Godwin's tales; for he causes the whole family to perish by shipwreck, except Mary, who is left in England: nor is the disaster confined to the loss of her parents and sisters, for with them is lost all the property of the family. Fleetwood pities, consoles, and at length marries her.

At first Fleetwood is in ecstacies, and he thus paints the pleasure he felt.

"To me the situation was new, was such as I had not anticipated, and was so much the more enchanting to me. I had lived long in the world, and I had lived alone. My soul panted for a friend, and I had never found such a friend as it demanded, a friend 'who should be to me as another self, who should joy in all my

my joys, and grieve in all my ſorrows, and whoſe ſympathy ſhould be incapable of being changed by abſence into ſmiles, while my head continued bent to the earth with anguiſh.' I had not been aware that nature has provided a ſubſtitute, in the marriage tie, for this romantic, if not impoſſible friendſhip. The love which Pythias is ſaid to have borne for Damon, or Theſeus for Pirithous, many a married pair have borne for each other. The difference of ſex powerfully aſſiſts the intimacy; ſimilarity of character can never unite two parties ſo cloſely as the contraſt of maſculine enterprize in one, and a defenceleſs tenderneſs in the other. Man and wife, if they love, muſt love each other vehemently. Their intereſts are in almoſt all caſes united. If they have children, theſe children form a new bond; either party purſues the ſame end, and has its affections directed towards the ſame object. Independently of this, whatever contributes to the welfare of the one is advantageous to the other; and the calamity or death of either is a kind of deſtruction which overtakes the by-ſtander. Habit aſſiſts the mutual dependence; and very often it happens, that when a wedded pair has lived for a long ſeries of years together, the death of the feebler of the two is only a ſignal calling on the other to be gone; that he ſurvives but a few days, and they are depoſited at the ſame moment in a common grave.

"Thus does the ſyſtem of things of which we are a part ſupply our incoherent deficiencies, and, conſcious, as it were, in how ſmall a degree we are adapted for ſublime virtues, aſſiſt, by a ſort of mechanical link, in the conſtruction of that vivid and unremitting attachment which the human heart demands.

"To me, who had been accuſtomed to live alone with dependents, with acquaintance, and with ſervants, how delicious were the attentions of a beautiful and accompliſhed woman, whoſe intereſts were for ever united with my own! A ſervant dares not, and an acquaintance but coldly performs the ordinary duty of enquiring after your health, and ſending you forth to the occupations of the day crowned with their good wiſhes. How pleaſing to be an object of intereſt and concern to the perſon whom I deeply eſteem and fervently love! How delicious the eye that gliſtens with pleaſure to hail my return, and the cheek that reddens with kindneſs! It is this which conſtitutes the unſpeakable charm of home. My home is not a fabric of walls that ſhelters me; is not even the windows, the furniture, the elbow-chair, and the mute fire-ſide, which habit has endeared and hung round with a thouſand pleaſing aſſociations; it is, that there I find the countenance that gladdens at my approach, and the heart that welcomes me. The affection of Mary I felt as a charm reconciling me to life; it gave me value in my own eyes, to obſerve her beautiful and well-proportioned preſence, her ſpeaking eye, her lucid complexion, and to ſay, to the ſoul that inhabits there, I am of importance: ſhe is cheerful becauſe I am happy and well;—if I periſhed, ſhe would feel ſhe had loſt every thing! How flattering to the human heart, that there is a being, and a noble one, whom with one accent of my voice I can delight,

with one glance of my eye I can fill with ſweet content! My tenants loved me becauſe I had power; my acquaintance, becauſe I could contribute to their entertainment; the poor who dwelt near my manſion, for my wealth; but my wife would love me in ſickneſs or in health,—in poverty, in calamity, in total deſolation!" (Vol. ii. p. 293.)

Why was not Mr. Godwin content to end his work with this volume? Why did he, by inventing the miſeries which follow, counteract the effect of all he has been ſaying in favour of matrimony. Here the plot, as we have already hinted, may be ſaid to commence; and therefore we will not deprive the reader of the pleaſure he will receive from the peruſal, although we confeſs that Mr. Godwin does not ſeem an adept in contriving an intricate plot, or in concealing the manner in which it will conclude. The experience that we have, however, of the fretful ſenſibility and jealous temper of Fleetwood, is ſuch, that we cloſe the volume with a fearful heart, leſt new ſuſpicions ſhould provoke freſh exacerbations of temper, and the amiable Mary be doomed to freſh troubles.

Mr. Godwin, in his "Enquirer," has boldly criticiſed the moſt eminent of the Engliſh writers, it was therefore peculiarly incumbent on him to ſtudy correctneſs; but this is by no means the caſe: and we meet with frequent violations of the laws of grammar, and ſtill more numerous inſtances of a wrong choice of words. This latter fault ſeems to ariſe from the continued inflation of the ſtyle, the author being conſtantly employed in ſearching after the moſt unuſual and tumid expreſſions. We have already noticed ſome of theſe, but will add a few more from the firſt volume alone, the office being too diſpleaſing to be purſued to the utmoſt extent. In p. 50, Fleetwood, on going to the Univerſity, ſays, "As ſoon as I had choſen my part in the *dilemma* before me, I *became inſtinct with a principle*." P. 54. "Oh divinity that *preſideſt*, &c. how was *your* pupil fallen!" P. 86. "In the evening, juſt after the *ſhut* of the day," is certainly inelegant, and even provincial. Again, p. 119, "My experience at the Univerſity had *killed* the purity and delicacy of my moral diſcrimination." And p. 148; "She appeared born only to feel; to reflect, to conſider, to anticipate, to receive and concoct the elements of inſtruction, were *offices in which ſhe ſeemed incapable to exiſt*." Fleetwood ſays, p. 161, "I have ſcarcely *wrote* down:" and on quarrelling with one of his Pariſian miſtreſſes, he exclaims, "What! ſue to her, that ſhe would forgive to me the vices ſhe had committed?" This ſoliloquy, we confeſs, we do not underſtand. Again, Ruffigny ſays, "I have viſited many countries of the globe; but this, inſteading of *diſtaſting* me to-

ward the simplicity of my early years, has made me relish it the more." A few pages further we read of rocks intercepting the view of the *upper* sky." In p. 242, we are told, that so far from a silk-mill being a paradise, "the idea of a mill is the *antipathy* of this." In p. 270, we read, "I did not know exactly how much I proposed to tell the king: I *scrupled* the secret my uncle had so severely enjoined me to preserve." Manufacturers are thus described in p. 277; "A mechanic becomes a sort of machine; his limbs and articulations are converted, as it were, into wood and wires. Tamed, lowered, *torpified* into this character, he may be said perhaps to be content." P. 283, &c. Mr. Godwin also uses clothier and slopman as synomymous expressions.

The other two volumes afford specimens of equal inaccuracy of expression and turgidity of style. At the same time we are by no means insensible to the merits of Mr. Godwin's work: it bears the stamp of genius; and we have observed with pleasure many passages which show the hand of a master.

Another circumstance remains to be noticed before we close our account of this interesting novel. Mr. Godwin in his preface observes, that he might, from a hasty judgment of this work, seem to some to be inconsistent, so far as regards the institution of marriage being mentioned in it with respect, after he had formerly attacked that institution in his "Political Justice." On this subject he thus expresses himself:

"Certain persons, who condescend to make my supposed inconsistencies the favourite object of their research, will perhaps remark with exultation on the respect expressed in this work for marriage, and exclaim, 'It was not always thus!' referring to the pages in which this subject is treated in the Enquiry concerning Political Justice, for the proof of their assertion. The answer to this remark is exceedingly simple. The production referred to in it, the first foundation of its author's claim to public distinction and favour, was a treatise aiming to ascertain what new institutions in political society might be found more conducive to general happiness than those which at present prevail. In the course of this disquisition it was enquired, whether marriage, as it stands described and supported in the laws of England, might not, with advantage, admit of certain modifications. Can any thing be more distinct, than such a proposition on the one hand, and a recommendation on the other, that each man for himself should supersede and trample upon the institutions of the country in which he lives? A thousand things might be found excellent and salutary, if brought into general practice, which would in some cases appear ridiculous, and in others be attended with tragical consequences, if prematurely acted upon by a solitary individual. The author of Political Justice, as appears again and again in the pages of that work, is the last man in the world

world to recommend a pitiful attempt, by ſcattered examples, to renovate the face of ſociety, inſtead of endeavouring by diſcuſſion and reaſoning to effect a grand and comprehenſive improvement in the ſentiments of its members." (Pref. xii.)

We ſhould certainly have been much better pleaſed with a candid avowal, on the part of Mr. Godwin, of his former error, than with this lame apology; for ſo it muſt, without doubt, be eſteemed. What he calls, a pitiful attempt, by ſcattered examples, to renovate the face of ſociety, is the only way in which any innovation can be brought about: for in what other manner can an innovator collect the ſenſe of ſociety on the merit of his plans? To propoſe his ſchemes in a full aſſembly of the people is impoſſible. If, like Mr. Godwin, he publiſhes his opinions by writing; and if, unlike his, they ſhould produce any effect whatever, it muſt be at firſt by ſcattered inſtances, for there muſt be a beginning to the proſelytes: and this commencement will, according to the author, be a pitiful attempt. We were in hopes that Mr. Godwin had, at leaſt, renounced his former opinions relative to marriage; but his preſent ſtatement is ſo obſcure and unſatisfactory that we are at a loſs to perfectly underſtand his meaning.

ART. LXXII. *Scotiſh Poems, Songs, &c. By Symon Kerr.* Small 8vo. pp. 128. Price 4s. 6d. Morriſon, Perth; Longman and Rees, London. 1802.

WE recollect being told by a gentleman of Scotland, where it is the cuſtom for gardeners to practiſe phlebotomy, that, having promoted a common labourer to the charge of his grounds, the man immediately provided himſelf with a lancet, as one of the neceſſary tools of his new profeſſion, and had actually mangled an artery, and ſent a neighbour to the hoſpital, before he diſcovered that digging the earth and breathing a vein were different arts. An error ſomewhat ſimilar, though by no means ſo pernicious, has been committed by others of our northern countrymen, whom the ſucceſs of Burns has ſeduced to ſpeculate in "rhyming ware," without any reſemblance to the bard, but in their mean condition, or their national dialect. Theſe diſadvantages they ſeem to have regarded as conferring a portion of that genius which evinced its force by ſurmounting them; as if the fleetneſs of the racer were gained by carrying the weight; or as if the faculty of ſpeech muſt for ever belong to the aſs, becauſe the lips of that animal had once been opened by inſpiration.

From this miſtake they might probably have been guarded, had they poſſeſſed the penetration of Profeſſor Stewart, or had they availed themſelves of the following remark which his penetration enabled him to make, reſpecting the celebrated ſubject of his obſervation. "All the faculties of Burns's mind were, as far as I could judge, equally vigorous; and his predilection for poetry was rather the reſult of his own enthuſiaſtic and impaſſioned temper, than of a genius excluſively adapted to that ſpecies of compoſition. From his converſation I ſhould have pronounced him to be fitted to excel in whatever walk of ambition he had choſen to exert his abilities." Burns, it would appear from the teſtimony of this excellent judge, was a poet rather than a mathematician, not becauſe the taſk of the former is eaſier, and more adapted to inferior meaſures of capacity, but becauſe it was the firſt that offered for the exerciſe of powers which nature had beſtowed upon him more bountifully than upon others. The excluſive poſſeſſion of theſe powers, and not the accidental circumſtance of being born a Scottiſh peaſant, conſtituted his pretenſion to intereſt the public, and acquired for him that immortality of renown which muſt conſole his ſpirit for miſſing all the more ſubſtantial remunerations of genius. Let thoſe, then, who are ambitious of following his example, try themſelves by this teſt; and, unleſs they be conſcious of a general intellectual vigour, which has manifeſted its exiſtence by enabling them to excel in other exertions, let them not hope that it is kept in reſerve for their poetical attempts, or that theſe will be aided by an evolution of dormant faculties, and a ſudden overflow of mind above its ordinary level.

We cannot cloſe this accidental notice of our unfortunate bard, without indulging a temporary departure from our ſubject, to lament that, in the very outſet of his literary career, he ſhould have been cut off, at an age when many of our greateſt poets had not begun to write; and that we ſhould be thus diſappointed of all the gratification which we were entitled to expect from the productions of his maturer years. Had he even approached the uſual term of life, while his powers were unimpaired, we ſhould have felt his death untimely. "Mihi enim videtur acerba ſemper et immatura mors eorum, qui immortale aliquid parant. Nam qui poſteros cogitant, et memoriam ſui operibus extendunt, his nulla mors non repentina eſt, ut quæ ſemper inchoatum aliquid abrumpat."

Among the imitators of Burns, all of whom will ſerve to fill but a ſmall part of that ſpace which he left unoccupied, Mr. Kerr is, in our opinion, not one of the leaſt ſucceſsful. But for this opinion he is more indebted to the extreme demerit of the

the reſt, than to his own excellence. He indulges freely in all the liberties of lame verſification and ſlovenly rhymes, which even the talents of his great original could not prevent from being offenſive. But where are we to look for thoſe countervailing excellencies which almoſt ſanctify the glorious aberrations of genius, and eſtabliſh the privilege of "riſing to faults which critics dare not mend?" Where are we to look for thoſe "breathing thoughts and burning words," thoſe coruſcations of the "mens divinior," which illuminate the pages, and brighten even the ſpots of a Shakeſpear or a Burns? The taſte of the latter was formed on the humorous or amatory ballads which he heard in his youth among his brother peaſants, and which certainly have more of natural ſentiment, and *naiveté* of expreſſion, than of literary correctneſs. To this may be imputed his diſregard for that ſmoothneſs of meaſure, and exactneſs of rhyme, in which he is ſurpaſſed by every ſchoolboy who ſcribbles for a magazine. But the public will not make the ſame allowance for others, as for one who poſſeſſed ſo many extraordinary claims on its favour. They muſt be contented to conceal their natural ſterility by laborious art; and to ſolicit, by ſuperior poliſh, that attention which inferior energy is unable to command.

Our demand for refinement, it muſt, at the ſame time be acknowledged, ſhould not be urged, with equal rigour, in Scotch as in Engliſh poetry. The language of the former is nearly akin to that of the latter, at the period when our older ballads were compoſed; and therefore the ear admits, with leſs ſcruple, the ſame latitude of meaſure and rhyme, in the modern poetry of Scotland, as it is accuſtomed to in the antique compoſitions of England, to which, in other reſpects, it bears ſo near a reſemblance. It muſt be farther obſerved, that the pronunciation of the Scotch language is reducible to no ſtandard. The ſame word is very differently pronounced in different parts of the country: and though we too have our provincial dialects, yet here there is a ſtandard of pronunciation by which the poet muſt be guided in his quantities and rhymes, while in Scotland there is none. The dialect of the country being now, as much as poſſible, confined to the lower orders, and baniſhed from the bar, the pulpit, and the univerſities, and the beſt ſociety of the capital, the native of Aberdeenſhire and the native of Galloway have each an equal right to maintain the purity of his own pronunciation, and the poet is thus left free to borrow any accent which ſuits his convenience.

But though theſe conſiderations may relax the ſeverity of our claim for metrical preciſion, they will not juſtify ſuch

rhymes as *brother, ever; early, Mary; bairns, arms;* &c. which occur in some of the beautiful poems of Burns; nor such as *walks, rocks; face, pleas; stid, stood; creature, water; thus, face;* &c. which we meet with in the volume before us. Nor can lines of so uncouth a structure as the following be permitted to pass uncensured.

> "And, as it is for your fourth finger too large."
> "For, when I went those chickens to draw."
> "The ring from her forefinger was gone."

The author who permits such lines to go to the press, seems purposely to mould into his work the principles of a speedy mortality: and if he do not feel sufficient respect for the public to take the trouble of removing them, he must not be offended if the public retaliate his indifference by neglect.

In this volume, we find a "Dialogue between the College and the Infirmary of Edinburgh;" a "Letter from Satan;" "The Quack Doctor;" and "The Poor Shepherd," in imitation of "The Twa Briggs of Air;" "The Address to the Deil;" "Death and Dr. Hornbook;" and "The Cotter's Saturday Night," of Burns. These imitations, however, serve only as a melancholy memento, to remind us that the *Voice of Coila* is no more. By the impotence of others, we measure the value of his inimitable powers. It is like striking the favourite instrument of some departed master, and thus awakening, with more force, the recollection of that pathos and energy of execution with which it formerly charmed us under the hand that now lies mouldering into a clod of the valley. It is, at the same time, but justice to acknowledge that we read some passages of the last mentioned poem with considerable interest and gratification; and, as these passages are the best in the collection, we shall offer a specimen of them to our readers.

This poem describes one of those solitary and cheerless situations of life to which a man may be reduced by a chain of casualties that draw little attention, because they are daily recurring; but which often create a greater, because a more lasting and uninterrupted distress, than misfortunes which are less common, and therefore apparently more severe. It presents the picture of a childless and widowed peasant, who is too poor to keep a servant, and who, in addition to all the discomforts of his forlorn and friendless situation, is hourly reminded, by the detail of nameless little offices, which he must now forego, or perform for himself, of the domestic endearments and assiduities he formerly enjoyed. The picture is drawn with the pencil of nature. Some of the minuter strokes, on which the charm of description principally depends, are much

much in the manner of Burns, and, in point of conception, would, we think, have done no diſcredit to that maſterly artiſt, though, in choice and felicity of expreſſion, they are far inferior.

Poor Johnnie is repreſented as returning diſmally from his day's labour, and his dog as partaking the liſtleſs drearineſs of his maſter.

" See Colly too, cloſe followin his ſteps,
Right cauld, an' unco hungry, dreepin weet;
Nor does he ſcour about, wi' playfu' ſkips,
On this ſide, then on that, wi' nimble feet,
But cours behind, to beild him frae the ſleet.

" Nor does his maſter throw far off a ſtane,
For Colly to rin after and bring back:
Poor fellow! a' his playfu' days are gane;
He heeds nought round, but keeps the ſheep worn track,
While deep fixt griefs his very heart ſtrings crack.

" He wanders on; and, *tho' his hame's in ſight,*
When he ſhall reach it little does he care:
The roof an' wa's, will ſhield him frae the night;
For little ither comfort finds he there,
Than ſhelter frae the piercin midnight air.

" Sad change, alas! frae what it us'd to be:
Nae curlin reek now riſes to his view:
The cauld, ſhill, wind, ſounds thro' ilk wavin tree,
Whaſe frequent ſoughin, dreary to him now,
Brings things to mind that a' his grief renew.

" *Now out he taks the key, wi' heart ſae ſad,*
An' enters to his cauld, and dreary hame;
In Colly ſkips, to find the bield right glad,
An' ſnuffs about the grate, but fire there's nane,
Nought but black cinders, and a cauld hearth ſtane.

" Poor Johnny! ſhort time ſyne it was na thus,
When Nelly, thy kind wife ſae neat, ſae clean,
Wi' kindly welcome ſmilin in her face,
Was ready at the door to let ye in,
An' put ye a' to rights, wi' little din.

" Sae blythe was ſhe whan ye cam hame at e'en,
To ripe the ribs, and ſet the meikle chair;
Your dry claes ready, ilka thing ſae bien;
To mak ye ſnug nae trouble did ſhe ſpare,
But now, alas! poor Nelly is nae mair.

" An whar's wee Tammy? that was wont to come
His braws, an' playthings fine to let ye ſee;
Crawin, ſae glad; weel pleas'd that ye're come hame,
An' climmin up, to get upon your knee,
That done, a happy, happy man was he."

The description of Johnny setting out to pay his rent, for which, from the loss of Nelly's œconomical assistance, he is not fully prepared, has likewise considerable merit.

"The mornin come, betimes he was a-fit;
Nor had he far his kirk gawn claes to seek;
For whar he cooft them aff ſtill lay they yet,
Upo' the kiſt near bye the ingle cheek;
Tho' seldom they gae on but ance a week.

"*His gravat, that was wont in genty plies,*
To be by Nelly, triggit out fae ſnod,
About his neck right careleſsly he ties;
An' a' thing on, he taks him to the road,
An' ſad an' ſilent, onward does he plod."

The poem falls off towards the conclusion, which describes the peasant's interview with the factor; the unfeeling insolence of the latter, and the dreary and dispirited return of the former to his solitary hovel, without having paid his full arrears. We have distinguished by Italics some lines where we were pleased, by the introduction of minutiæ that give life to the picture. Even in these passages, however, the characteristic defects of the author are too observable. The second stanza, in particular, is most unskilfully composed. We know not whether the address of "Poor fellow!" be made to the dog or to the man. The two first lines lead us to apply it to the former; but, on following it out, we find it applicable only to the latter.

The author is singularly unfortunate in bringing his productions to a close; for they frequently terminate, like the Rasselas of Johnson, with a *conclusion in which nothing is concluded.* This is more particularly the case with a poem called "The Enchanted Ring," where he gets entangled in a story for which he can find no end, and escapes from his perplexity by the ready and commodious expedient of making it a fragment. This notable contrivance is now become as common as those of building ruins or manufacturing relics; to which it bears a close analogy. It is a trick, however, which might very naturally suggest itself to a necessitous poet, who, when reduced to his last resource, can slink through his *hiatus*, as he may occasionally have done through a trap-door, and thus give the slip to impertinent readers, who dun him for the performance of his engagement.

In his songs, Mr. K. still appears to keep his eye on Burns, but at a respectful distance. It will be doing him no injury to forbear from farther quotations; and indeed we have already used sufficient liberty with our readers by so long detaining their attention on compositions which seem to have been designed rather

rather as the pastime and amusement of the author's leisure, than as objects of serious criticism. For this some apology is due; "Nam vel excusare vel commendare ineptias ineptissimum est."

ART. LXXIII. *The Duty of Holding Fast the Doctrine of the Gospel. A Sermon; preached at a Convocation of the Bishops and Clergy of the Scotch Episcopal Church, holden at Laurencekirk, in the County of Kincardine, on the 24th day of October* 1804, *and published at their request. By the Right Reverend John Skinner, Senior Bishop of that Church.* 8vo. pp. 45. Chalmers, Aberdeen. 1804.

AS it is inconsistent with the improved plan of the Imperial Review to give a minute account of single sermons, it may seem strange to some of our readers, that we should have selected the sermon before us as peculiarly worthy of notice. As a piece of pulpit oratory, indeed, the convocation sermon of Bishop Skinner is neither entitled to peculiar praise, nor deserving of much censure; for it cannot be said either to rise above mediocrity, or to fall below it; to display either originality of thinking, or delicacy of taste. The occasion, however, on which it was preached, is of considerable importance.

"The bishop and clergy of the Scotch Episcopal Church having resolved to meet together, for the purpose of exhibiting some public testimony of their agreement in doctrine and discipline with the UNITED CHURCH OF ENGLAND AND IRELAND, it was thought proper, after offering up the morning prayers of the church, that the business of the meeting should be opened by a discourse from the pulpit."

That business, to use the right reverend preacher's language, was accordingly opened by the discourse before us, for which the author had the satisfaction to receive the "thanks of his brethren, *who were present at the delivery of it* (he could not reasonably expect the thanks of others), and was requested by them to cause it to be printed with all convenient speed."

It may therefore be considered not as the discourse of an individual, but as an authentic explanation of the faith of the Scotch Episcopal Church, and as such it is entitled to regard. The clergy of that church, it seems, had met for the purpose of deliberating on the expediency of reviving the Thirty-nine Articles of religion, as the standard of their faith; and it was the object of the bishop to persuade them to that measure, by proving that those articles are not founded on the system of Calvin, from which they appear to

to have been extremely averſe. His text is 1 Tim. i. 13, from which he ſhows the utility of formularies of faith; and proves, perhaps as completely as could be proved within the compaſs of a ſhort ſermon, that the formulary which he wiſhed his brethren to adopt, is not Calviniſtical. But what was the creed of the Scotch Epiſcopal church before the 24th of October 1804? and why did ſhe judge it expedient then to lay that creed aſide, and adopt another? Theſe are queſtions which will occur to every reader of this publication; but in vain will he look for an anſwer to them, either from Biſhop Skinner himſelf, or from Biſhop Jelly and Mr. Skinner of Forfar, the only other clergymen who appear to have ſpoken in this Scotch Convocation, or at leaſt whoſe ſpeeches have been deemed worthy of notice in the publication before us.

Biſhop Jelly appears to be a ſenſible and well-informed man; his diſcourſe contains a luminous hiſtory of our articles, with ſeveral very judicious remarks on the ſenſe in which they ought to be underſtood in order to make them conſiſtent with the liturgy. Of Mr. Skinner's diſcourſe we have only fragments, and theſe, to ſay the truth, not much to the purpoſe.

The publication, however, deſerves to be read, as every thing does which tends to promote union among Chriſtians; and on this account we regret that, in an age faſtidious like the preſent, theſe three clergymen have not paid more attention to the dignity of their ſtyle. It is not to the Scotticiſms which may be found in the pamphlet, that we object; for we have read many a beautiful page replete with Scotticiſms; but to quaint and low phraſes, ſo little ſuited to the gravity and importance of the ſubject. Thus, Biſhop Skinner, having obſerved that St. Jude exhorts all Chriſtians to contend earneſtly for the faith, which was once delivered to the ſaints, adds:

"From the peculiar manner in which this exhortation is expreſſed, it is evident, that by the faith once for all delivered to the church, we are to underſtand, not an inward conviction of the truth of the Chriſtian doctrine, or that *aſſurance of faith* which ſome of our modern enthuſiaſts boaſt of, as their privilege; but ſomething that could be *delivered* in an outward and public manner, could be made heard like the *form of ſacred words* mentioned in the text." (p. 8.)

Biſhop Skinner muſt know well, that the faith for which St. Jude exhorts Chriſtians to contend earneſtly, never was and never can be confounded by the moſt extravagant enthuſiaſt, not deprived of common ſenſe, with that *aſſurance of faith* of which Calviniſtic methodiſts boaſt as their privilege. For the methodiſtical aſſurance of faith, it is not St. Jude, but St. Paul, (Heb. x. 22.) that is appealed to; and if it was neceſſary, in this convocation ſermon, to refute that error, ſurely

the refutation ſhould not have been attempted by a *pun* on the word faith!

"If the diſciple of Calvin," ſays Mr. Skinner, "holds to the literal and grammatical ſenſe of the articles *as the anchor of his ſoul*, he has been clearly convicted of leaning only to a broken reed, inſtead of an anchor ſure and ſtedfaſt; for prejudice itſelf *muſt* yield to facts, *as facts are ſtubborn things.*" (p. 40.)

We do not believe that any Calviniſt ever pretended to hold to the *grammatical ſenſe* of the articles, as to *the anchor of his ſoul*; for every Calviniſt muſt know that he might have had *an anchor of his ſoul*, though the articles had never been compiled! Does Mr. Skinner really ſuppoſe that prejudice *muſt*, or even generally *does* yield to faith? He knows very little of mankind in particular, or of human nature in general, if ſuch be his opinion. Prejudice certainly *ought to yield* to facts; for, as he obſerves, *facts are ſtubborn things*; but we wiſh that this obſervation had been omitted; for though true, it is ſo hackneyed a *proverb*, as never to be uſed but in *colloquial* language, nor even in the *colloquial* language of *gentlemen* or *ſcholars*. The two biſhops are probably old men, and we have too ſincere a reſpect for the epiſcopal character to dwell upon faults in their ſtyle, into which Scotchmen of their age could hardly avoid falling; but Mr. Skinner appears to be *very young*, and may therefore be adviſed by us to avoid for the future, in dignified compoſition, as well unintelligible metaphors as vulgar proverbs.

ART. LXXIV. *Ode Præmio, a Reverendo Viro Claudio Buchanan, S.T.P. Etonenſibus propoſita, dignata. Auctore T. Rennell, Coll. Reg. Eton. Alumn.* 4to. pp. 10. Londini. Proſtant venales apud Payne et Mackinlay. 1804.

MR. BUCHANAN has certainly rendered an important ſervice to literature, by encouraging the emulation of ſtudents in our public ſchools and univerſities; but we much doubt whether he acted with judgment, or even with kindneſs, towards the objects of his bounty, when he inſiſted upon the publication of their exerciſes. The productions of youths, in our opinion, anſwer every proper and attainable end, when they are held up to notice in the ſociety from which they iſſue. They are there ſubjected to the examination of a tribunal, at once competent to decide upon their merits, and diſpoſed to make every reaſonable allowance for their imperfections. But when they aſſume the regular and permanent form of printed volumes, they are diveſted of their peculiar character,

character, and expoſed to a more rigorous teſt. They rank with the compoſitions, and challenge the inſpection, of men; and they fall, in conſequence, under this unpleaſant dilemma. If they are regarded with the critical and exact attention paid to other works, the apparent ſeverity may diſcourage future exertions; or, the applauſe, which they obtain, may lead the young and aſpiring authors to an undue appreciation of their own performances. *We*, at leaſt, may be allowed to expreſs ſuch an opinion upon the publication of this and ſimilar exerciſes: becauſe we feel the difficulty of paſſing judgment in a manner correſponding with our idea of their poſitive intrinſic merit, and at the ſame time of appearing ſufficiently attentive to the circumſtances, which diſtinguiſh theſe from the common ſubjects of our criticiſm. Once for all, then, we beg leave to declare our earneſt wiſh of making the moſt candid allowance for the youth and inexperience of theſe writers. If we point out any thing which appears to us inaccurate or defective, it is not becauſe we are ſo unreaſonable as to imagine that ſuch productions can be free from defects, but becauſe it is our duty to point out defects, wherefoever they may be found to exiſt.

In regard to the poem before us, when the age of the writer is conſidered, it muſt be pronounced an exerciſe of extraordinary merit, and indicating a very high degree of talent as well as attainment. Yet if we were to pronounce it in all its parts complete, we ſhould groſsly violate our engagements with the public, and expoſe ourſelves to the juſt cenſure of the ingenious and accompliſhed author.

To proceed to particulars. There is an air of obſcurity in different parts of this performance which has exerciſed our attention often, and in ſome caſes baffled it. Often, too, we have obſerved a forced repetition of the ſame word. It was probably intended to be emphatic, but occurs ſo frequently as to fail in the endeavour to produce that effect. Moreover, it evidently operates as one cauſe of the obſcurity, which we have remarked in the compoſition here ſubmitted to our examination. We are, however, far from thinking that any *peculiar* blame attaches to the author of it; for the ſame fault may be traced in the exerciſes of moſt young men in the ſame language. We are rather inclined to make this obſervation, becauſe ſtudents cannot be too often reminded that the firſt merit in all compoſition is perſpicuity.

Concerning words divided at the end of lines in Sapphic odes, we have lately had occaſion to make ſome remarks. The practice is certainly juſtified by the example of Sappho: but Sappho, like every good poet, conſulted the ear; and did not break the words in ſuch a manner as to produce harſh and unmuſical

muſical ſounds. If we may venture to ſtate any thing approaching to a general rule, we ſhould ſay, the diviſion ought to fall between ſyllables, where the voice, in the act of pronouncing the word, is of itſelf diſpoſed to make a pauſe. Thus in Sappho:

——— φωνεῦ-
σας ὑπακούει.——And,
——— ἐπιῤῥόμ-
βεῦσι δ' ἀκουαί.

Here the ear does not take offence, becauſe the voice would in pronunciation be inclined to pauſe at the ſyllable where the words are divided. So in the ode before us:

εὐγενὲς τ' ἀ-
γάλλεται ἄμαρ.

And in a very beautiful cloſe of a ſucceeding ſtanza, we admit the propriety of the eliſion, from the harmony with which the whole period is conſtructed:

πᾶ δεῖμα θεῶν; βέβακεν
ὡς ὄραμ' ὀράματος, ὡς σκίας πέ-
φευγεν ὄνειρος.

For the very oppoſite of theſe reaſons, we object to ſuch diviſions as the following; not becauſe they are actually unauthorized (for in ſuch matters there is likely to be no authority but a well-practiſed ear, formed by a ſtudy of the beſt examples of poetical rythm) but becauſe they are harſh.

——— πυρὸς ἀστραπαφό-
ρου βάλε σέμναν.

And in the very next ſtanza:

——— μετὰ πλειρύγεσσι ποτνί-
αις ὐγίειαν.

Mr. Rennell will not, we apprehend, be able to vindicate the *hiatus* of open vowels in the following paſſages: νυκτίπλαγκτοι ὡς γοοῶντι. (p. 7.) κἀν σκίᾳ εὕδει θανάτου. (p. 9.) εὖ πονάθη. αἶψα. ibid. The only inſtance which can even be attempted to be produced in juſtification of ſuch a licenſe, is the following:

ἀλλὰ καμμὲν γλῶσσα ἔαγε· λεπτὸν δ'
κ. λ.

but this is undoubtedly to be explained by the Æolic Digamma.

As a ſpondee in the firſt place is inadmiſſible, we preſume Mr. R. would quote the authority of Pindar (Pyth. ix. 69) for uſing the penultimate of κλαΐδας ſhort. We ſay that a ſpondee

is inadmiſſible, as we have no heſitation in ſubſtituting ἀμφ᾽ ὃ᾽ ἐξίκοντο for the paſſage in Sappho, which ſtands in moſt, if not all editions, ἀμφ᾽ ἀλλ᾽ ἐξίκοντο.

We now come to the more agreeable taſk of pointing out the beauties of this excellent compoſition. Though we doubt not but our learned readers will peruſe the whole with pleaſure, we ſhould feel ourſelves wanting both in taſte, and in juſtice to the author, were we not to dwell upon the excellencies, when we have with freedom, but we truſt with candour, pointed out its apparent defects.

The whole plan of the ode is managed with great judgment, and the opening is ſpirited and highly appropriate.

Τίς παῤ Ἀοῦς μαρμαρέηϲιν αἰγὰ
ἀντολαῖϲ; τί δ᾽ οὐρανόθεν νεωϲτὶ
ἐξέλαμψε φῶϲ; Ἀϲίαϲ κλεινναὶ
εἵπατε χῶραι,
εἵπατ᾽, εἰ Μίθρα τόδε φέγγοϲ, ἀϲτὴρ
ἢ Βράμα μεγαϲθενέοϲ. χάεϲ δ᾽ ὡϲ
ἐν παλαιοῦ ταρταρέηϲιν ὄφθαιϲ,
ὡϲ ἐν ἀδύϲϲου
νυκτὶ τᾶ πρὶν λευγαλέα δεδορκὼϲ
ἐκ θρόνου φώναϲε θεὸϲ γενέϲθω,
εἶπε, φῶϲ· κινεῖτο δ᾽ ἐπὶ ϲκοτεινοῖϲ
ὕδαϲι δῖον
πνεῦμα· τοῖϲιν ἄλλοϲ ἐκ θυελλᾶν
παμμελάϊνων ὦρϲε φάοϲ, δι᾽ Ἰνδοὺϲ
ἀγλαὸν τέμνων ὁδὸν εὐγενὲϲ τ᾽ ἀ-
γάλλεται ἅμαρ.

The following deſcription of Hindoo wives, devoting themſelves upon the funeral pile of their huſbands, is happily conceived, and, upon the whole, happily expreſſed.

——— οὐτ᾽ ὀρφανικοὶ καλέουϲι
τὰν παναόλβιϲτον
τὰν μόναν παῖδεϲ τροφόν· ἃ δ᾽ ἐπ᾽ εὐλον
μαινόλα ϲπεύϲαν ποδὶ τὸν πρὶν ἄνδρα
ϲῶμα· κλαίεϲθ᾽ ὦ μονομάτερεϲ τὸϲ
αἴλινον αὐτάν,
αἴλινον δ᾽ ἔρωτ᾽ ἀπέρωτον· αἶϐοϲ,
φεῦ μάταν πόθαϲε, μάταν δὲ μάρναν
δεῖξε μοιράων φλογὰ, κοὐκ ἔτ᾽ ἀγνὸν
δαλὸν ἐρώταν.

We truſt we ſhall not be accuſed of an hypercritical ſpirit, if we remark, even upon this paſſage, which deſerves ſo much com-

commendation, that οὖλος in the sense of ὅλος, can scarcely be justified by any better authority than that of Bion; that μονομάτιρες ought to have been written μονομάτορες: and that we do not recollect any author who has used the word ἀπέρωτον. Does Mr. R. substitute it for ἀπέρωπον, which Hesychius interprets as equivalent to ἀπάνθρωπον?

Notwithstanding every deduction which a regard to the positive value of all compositions compels us to make, we have no hesitation in pronouncing the work before us a credit to the author, to the illustrious seminary in which he has been educated, and, above all, to the distinguished scholar who presides over that seminary. Having said thus much, we shall only add, that if any one shall choose to call our praise in question, as cold or insincere, because it is accompanied with the notice of defects, we envy that man neither his judgment nor his feelings.

BOOKS

PUBLISHED IN THE MONTHS OF APRIL AND MAY 1805.

THEOLOGY, ECCLESIASTICAL AFFAIRS.

A View of all Religions; published in America by H. Adams; revised and corrected by Andrew Fuller. 12mo. pr. 6s.—8vo. pr. 9s.

An Attempt to illustrate those Articles of the Church of England which are improperly considered as Calvinistical; in 8 Sermons. By Richard Lawrence, LL.D. pr. 8s.

The Holy Spirit, the Spirit of Truth. A Sermon. By James Dore. pr. 1s.

The Sermons, preached in Aid of the Baptist Fund. By James Dore. 8vo. pr. 3s.

The Anti-satisfactionist: being an Attempt to explode the Protestant, as well as well as Popish Notion of Salvation by human Merit; and to promote the primitive Christian Doctrine of the Sufficiency of Divine Mercy for all who are penitent. By Richard Wright. pr. 6s.

A Discourse, designed to recommend a general Observance of the Lord's Supper. By T. Drummond. pr. 1s.

Five practical Discourses on the Lord's Supper. By J. Charlesworth, M.A. pr. 1s. 3d.

Seven practical Sermons, on rejoicing in the Lord always, on reading the Scriptures, &c. By J. Charlesworth, M.A. pr. 11. 4s.

A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By a Suburban Clergyman. pr. 1s.

Sermons on various Subjects. By Alexander Hewta, D.D. 2 vol. pr. 16s.

The

The Prophecy of Iſaiah concerning the Humiliation, Sufferings, &c. of the Meſſiah, paraphraſed; deſigned as a ſerious Meditation for Good Friday. By the Rev. Edw. Brackenbury. pr. 1s.

A View of the old and new Way of Doctrine, Diſcipline, &c. of the Church of Chriſt. By David M'Rae, A.M. 12mo. pr. 2s.

The Duty of attending public Worſhip on the Lord's Day, and receiving the Holy Communion. pr. 6d.

A Sermon to Farmers. By the Rev. J. Ryland, M.A. price 6d.

The Chriſtian Syſtem unfolded; in a Courſe of practical Eſſays on the principal Doctrines and Duties of Chriſtianity. By T. Robinſon, M.A. 8vo. 3 vol. pr. 1l. 4s.

Twenty Sermons. By the Rev. John Williams, A.B. pr. 5s.

POLITICS.

An Attempt to explain the late myſterious Conduct of the Right Hon. William Pitt; with Obſervations on ſome late political Events. pr. 2s.

An Expoſure of the Perſecution of Lord Melville, in a Letter to an intimate Acquaintance. pr. 2s.

The Melvilliad; or, the Birth, Parentage, Education, and Atchievements of a *grete mon*. pr. 2s.

Strictures on the Tenth Report of the Commiſſioners of Naval Inquiry. By A. Macleod, Eſq. pr. 2s. 6d.

A calm Appeal to the Conſciences of the Directors of the Bank, in a Letter addreſſed to that Body. By Henry White.

Obſervations on the Petition of the Roman Catholics of Ireland, and on its dangerous Tendency to all Parties. pr. 1s. 6d.

The Speech of Mr. Deputy Birch, in the Court of Common Council, againſt the Roman Catholic Petition. pr. 1s.

A ſerious Examination of the Roman Catholic Claims, as ſet forth in the Petition now pending in Parliament. By the Rev. Thomas Le Meſurier. pr. 1s. 6d.

An Abſtract of the Catholic Queſtion. pr. 1s.

A Fee for an Iriſh Counſellor; or, Remarks upon the Roman Catholic Petition, &c. pr. 1s.

The Roman Catholic Petition unſanctioned; therefore an unſafe and unconſtitutional Ground of Emancipation. pr. 1s. 6d.

A Hiſtorical Letter from Francis Plowden, Eſq. to Sir Richard Muſgrave. pr. 3s. 6d.

Obſervations on the Duty on Property, &c. By the Rev. L. Heſlop. pr. 1s. 6d.

Treatiſe on Tythes; containing an Eſtimate of every titheable Article in common Cultivation, with the various Modes of compounding for the ſame. By the Rev. James Bearblock. 8vo. pr. 2s. 6d.

A Letter to the Hon. C. J. Fox, on his Conduct in Mr. M'Creevey's Motion reſpecting Mr. Fordyce. pr. 6d.

A Sketch of the political State of Europe, at the beginning of February 1805. By William Hunter.